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ENCYCLOPEDIA  
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# Contents

<i>Preface and acknowledgments</i>	vi
<i>Transliteration and pronunciation</i>	ix
Introduction	1
<b>A Concise Encyclopedia of Islam</b>	13
God's Ninety-Nine Names	219
Chronology	221
Bibliography	228
Thematic Index	233

## *Preface and acknowledgments*

Writing about Islam in a single volume is a daunting task, but it is one that I happily took on because of my longstanding desire to help more people in the English-speaking world understand and appreciate this religion. Islam is not only a world religion, claiming about a fifth of the world's population, it is also a system of culture and politics. Muslims are found in most countries of the world, speaking most of the world's languages. There is no central authority that can speak for all Muslims, and there is no single way to be a Muslim. It is, like the other great religions of the world, diverse, dynamic, and difficult to define in only a few words, terms, and entries.

This *Concise Encyclopedia of Islam* is meant to represent Islam's diversity and offer the reader a short definition of major terms and introduce major figures. In writing this *Encyclopedia*, I have chosen to use the distinction that was made by the late M.G.S. Hodgson in his *Venture of Islam*, between those subjects that are "Islamic" and those that are, in his word, "Islamicate." By "Islamic," he meant those subjects that have to do with the religion, and by "Islamicate," he meant those subjects that are products of the culture that Muslims, and Jews, Christians, Zoroastrians, Hindus, and others living under Islam, have produced. We speak of "Islamic science," meaning the scientific advances during the time of the Western Middle Ages, but those scientific advances were a product of the interaction of Jews and Christians as well as Muslims living in Islamic countries. The religion of Islam contributed to the development of that and other branches of learning, because Muslim rulers chose to sponsor learning as part of their vision of themselves as Muslims. I have chosen to leave the political and cultural material to others. This volume contains terms that are related to Islam as a religious system.

As I mentioned, Islam is a diverse and dynamic religion. No Muslim will accept everything that I have presented in this volume as Islamic. In

attempting to represent Islam's diversity, I have tried to include material that tells the story of the major groups within Islam. This means that the views of the Shi'î as well as the Sunnî are included. My choice to do this is, in part, a corrective. Works of this kind have often been heavily weighted toward the Sunnî perspective. The reasons for this are complicated, but it had much to do with the history of how the West came to learn about Islam and the desire of Western Orientalist writers to essentialize Islam and not acknowledge the nuances and differences that they did in Western Christianity. Recognizing complexity in someone else or in another religious system is an important step toward understanding that religion as well as one's own.

This single volume is not intended to be the end and the answer to questions about Islam, but, rather, a beginning. At the end of the volume, the reader will find a bibliography listing additional English-language reference works, monographs, and introductory texts. I strongly urge readers to seek out as many of those texts as possible. Many of the references should be available in local libraries. There is also a wealth of information about Islam on the Internet. Many basic Islamic texts are available in English translation on line. I have listed a few of the gateway URLs that should serve as a start into the rapidly growing world of the Islamic Internet. One caution, however, is that the Internet is rapidly changing, with many varied opinions expressed in the sites. Remember that the many different opinions reflect the great diversity within the religion called Islam. There is also a time-line of major dates and events in Islamic history to assist the reader in placing the information in the *Encyclopedia* in historical perspective.

The terms in the *Encyclopedia* are transliterated from their appropriate Islamic languages. The diacritic marks on the terms represent the consonants and vowels in the original language. This is meant to be an aid to the student of those languages in locating the term in an appropriate language dictionary or encyclopedia. Without the diacritics, it is difficult, particularly for the beginner in the language, to distinguish what appear to be homonyms. For the reader who doesn't know the Islamic languages, the pronunciation guide that follows this preface will assist in a reasonable approximation of the sound of the terms to be able to talk with those who do know how to pronounce them.

The information for this volume has been drawn from many different sources. In the bibliography, I have left out the many specialty monographs and other works for lack of space. Additionally, I have

been aided by many individuals who have patiently read my drafts and offered helpful suggestions. I would like to thank my colleagues at Emory University in particular. Profs. Mahmoud Al-Batal, Kristen Brustad, Shalom Goldman, Frank Lewis, Richard Martin, Laurie Patton, Devin Stewart, and Vernon Robbins have each strengthened my efforts. The best parts of this volume are to their credit, and the deficiencies are mine. I would also like to thank the editors of Oneworld Publications for the opportunity to write this volume. It has provided me a wonderfully concentrated time to review the Islamic religious scene and the years of study I have devoted to Islam, and the opportunity has been personally enriching. Finally, I wish to express my thanks to my wife, Wendy. Her support, encouragement, and forbearance have kept me well and happily throughout this project.

The publisher and author would like to thank the following organizations and individuals for providing the pictures reproduced in this volume.

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© Omar Khalidi.

# Transliteration and pronunciation

Many of the terms in this *Concise Encyclopedia* are transliterated from their original scripts in the Islamic languages of Arabic, Persian, Turkish, or Urdu. The system listed below will assist those who wish to identify the correct term in the original language. The pronunciation guide will assist in approximating the sound of the words. The system of transliteration is that used in many scholarly publications on Islam. The order of the list is the order of the Arabic alphabet.

## Consonants

Arabic letter	Symbol	Approximate pronunciation
ا	ʾ	glottal stop
ب	b	English b
ت	t	English t
ث	th	English th as in thin
ج	j	English j
ح	h	guttural or pharyngeal h
خ	kh	German ch
د	d	English d
ذ	dh	English th as in this
ر	r	rolled or trilled r
ز	z	English z
س	s	unvoiced s as in sit, this
ش	sh	English sh
ص	ṣ	velar or emphatic s
ض	ḍ	velar or emphatic d
ط	ṭ	velar or emphatic t
ظ	ẓ	velar or emphatic voiced th as in this
ع	ʿ	pharyngeal scrape; often pronounced like glottal stop

Arabic letter	Symbol	Approximate pronunciation
غ	gh	voiced kh
ف	f	English f
ق	q	uvular or guttural k
ل	l	English l as in list
م	m	English m
ن	n	English n
ه	h	English h
و	w	English w
ي	y	English y as in yes

## Vowels

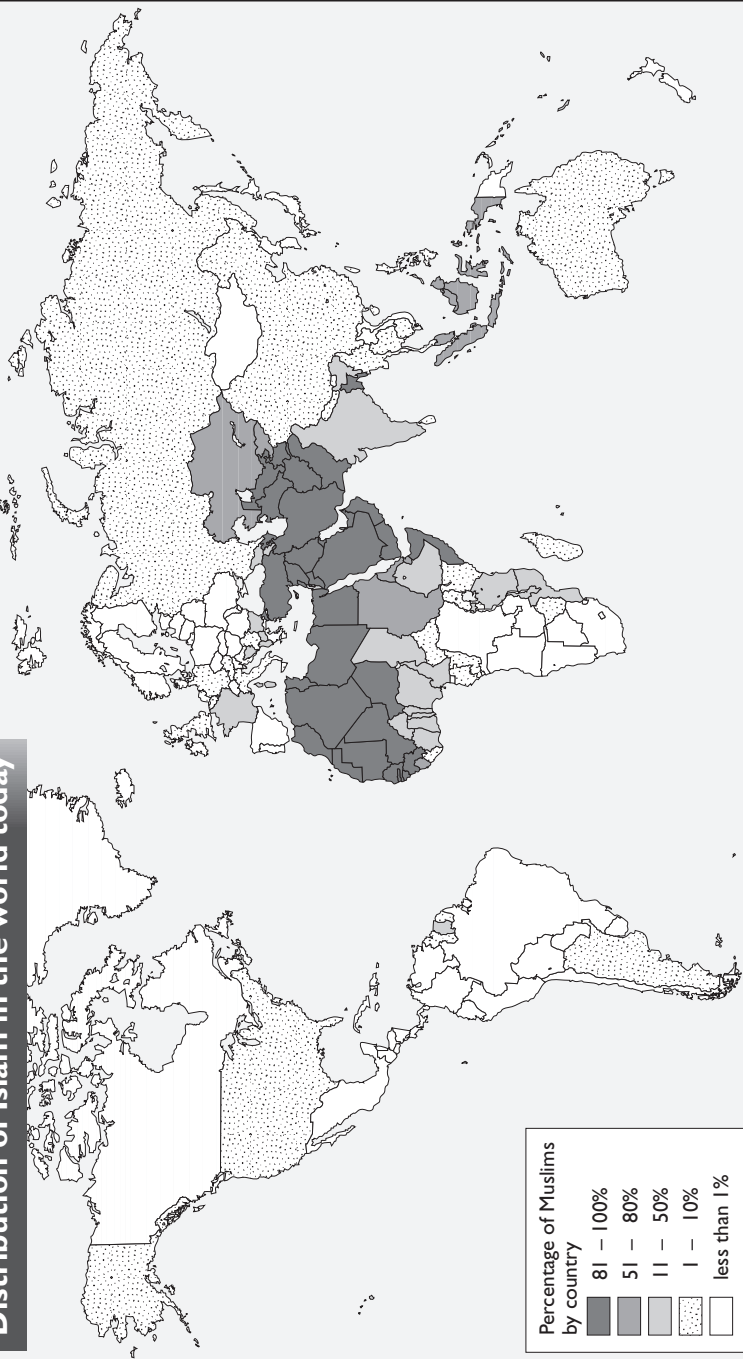
ا	a	short a as in bat, sat
إ	i	short i as in sit
و	u	short u as in full
آ	â	long a as in father but held longer
ي	î	long i as in machine but held longer
يو	û	long u as in rule but held longer
أو	aw	diphthong as in English cow
أي	ay	diphthong as in aisle

The final feminine singular ending in Arabic, -at, is transliterated as -ah unless the word is in a compound with a following Arabic word, when it is transliterated as -at. The definite article al- is normally not capitalized, even at the beginning of a sentence and its consonant, l, assimilates to the letters t, th, d, dh, r, z, s, sh, ṣ, ḍ, ṭ, ẓ, n, as in the example *ash-Shams* (Arabic: the sun). This system of transliterating the definite article replicates the pronunciation rather than the system of writing to help the reader communicate the term orally.

Terms transliterated from Persian, Turkish, and Urdu generally follow the Arabic pattern, although the pronunciation might not be fully represented. For a full discussion of various systems of transliteration and the benefits of each system, see M.G.S. Hodgson, *The Venture of Islam*, vol. 1, Chicago: University of Chicago Press, 1974, pp. 8–16.



## Distribution of Islam in the world today



# Introduction

*Seek Knowledge as far as China*  
(ḥadīth of the Prophet)

## Geography

Islam is a world religion, by which we usually mean that it is found in most major places and among most peoples throughout the world. Like other world religions, Islam has its own particular geography. When we speak of the geography of a world religion like Islam, we often mean two things. First, we mean, where do we find the religion's followers? Where did the religion start, and how has it spread? These are historical and physical questions. Second, we mean, how is the world divided on the spiritual map of the religion's believers? What land is sacred and what is not? These are questions of sacred geography. Since the physical and sacred realms interact, we need to ask both sets of questions.

Islam, like Judaism and Christianity, began in the Middle East. Today, it ranks behind only Buddhism and Christianity as the most populous religion in the world, with one-fifth of all humanity professing the faith. A common impression is that Islam is an Arab religion, but less than twenty percent of all Muslims are Arabs. The largest Muslim country in the world is Indonesia, and there are more Muslims in South Asia (India, Pakistan, and Bangladesh) than there are in the Arab Middle East. There are Muslims throughout Europe, Asia, Africa, and the Americas. It is often thought to be a religion of nomads, but well over half of all Muslims live in cities. It is a religion that continues to attract more members. In North America, Islam is the fastest-growing religion, with more members than either Judaism or the Episcopalians. The classical division between the *dâr al-islâm*, the "abode of Islam," and the

rest of the world is no longer a useful geographic distinction. While Islam's spiritual borders remain, Muslims live side by side with Jews, Christians, Buddhists, Hindus, and others throughout the world. Muslims live in most countries, whether there is an Islamic government or not.

Since Islam's earliest expansion out of Arabia, it has been a religion of many ethnic, racial, and linguistic groups. The majority of Muslims in the world speak a native language other than Arabic, but the Arabic language and some aspects of Arab culture bind Muslims together. The spiritual center of Islamic sacred geography is Mecca, with the Ka'bah and other shrines holy to all the world's Muslims. Ibrâhîm (Abraham) and Adam allegedly prayed there to Allâh (God). Muḥammad reestablished God's worship there, so many Muslims face Mecca five times a day in prayer and, if they can, journey to this center of the earth once in their lives for *ḥajj* (pilgrimage). The sacred scripture of Islam, the Qur'ân, is written in Arabic, and is recited daily in Arabic by Muslims in prayer. Arabia looms large in the spiritual imaginations of Muslims around the world.

Another important center of the Islamic sacred world is al-Quds (Jerusalem). Muslims believe that Muḥammad made his *isrâ'* (night journey) from Mecca to Jerusalem and went from there to heaven. In Islamic cosmology, just as in Judaism and Christianity, Jerusalem is the place closest to heaven. Jerusalem is regarded by many Muslims as one of the three cities to which one can make pilgrimage, the others being Mecca and Madînah. Islamic worship was established at the *qubbat aṣ-ṣakhrâh*, the Dome of the Rock, as soon as Muslims entered the city in the seventh century, and Muslims have included the city as a place of visitation and as a place to live ever since.

Mosques feature in Islam's sacred landscape, and wherever Muslims live, they build places of worship that are pointed toward the sacred center of Mecca. Schools, fountains, hospitals, and other public works are also products of the Islamic impulse to improve this world through pious constructions, and in these the sacred and profane realms are blended. Tombs of saints, *walîs*, are also found throughout the world where Muslims live. Some are small and plain; others are elaborate and decorated with the finest examples of Islamic art, but all mark out important points on the Islamic sacred map of the world.

An important feature of the world of Islam is that in the daily lives of Muslims, sacred space is portable. A Muslim should perform *ṣalât*, pray, five times during the day, and it can be anywhere. Classrooms, offices,

and factories, as well as mosques, are places for *ṣalât*. Indeed, anyplace that can be made ritually pure, often by a prayer carpet, can serve as a location for *ṣalât*. With the potential for nearly a billion Muslims around the world to face Mecca in prayer each day, there is a web of sacred Muslim space that encompasses the earth.

## Islam and Other Religions

Islam is the youngest of the three monotheistic world religions, with Muḥammad coming after the prophets of Judaism and Christianity. For Muslims, Islam is the completion and perfection of a process of revelation that started with Adam, the first human, and ends with Muḥammad, the “Seal of the Prophets.” History is divided into two periods: the time of God’s active revelation through His prophets, and the time from the revelation of the Qur’ân to the time when the world will be judged, the *yawm ad-dîn* (Day of Judgment). Judaism and Christianity have a special place in Islam. Jews and Christians are “People of Scripture,” *ahl al-kitâb*, and have a special legal standing in Islamic law, or *sharî‘ah*. Other religions, such as the Sabaeans and sometimes Hindus, have been included in this category, and in various historical periods they have been partners in shaping and developing Islamic civilization. Islam is a proselytizing religion. Muslims are commanded to bring God’s message to all the peoples of the earth and to make the world a better, more moral place. Muslim missionaries are found throughout the world working on the twin goals of converting others to Islam and promoting Islamic values.

## Muslim Scripture

According to the *sîrah*, the biography of Muḥammad, God sent the first revelation to His Prophet when Muḥammad was forty years of age. From then until his death in 632 C.E., some twenty-two years later, the Qur’ân, as the revelation is called, came to the Prophet in bits and pieces through the intermediary of the angel Jibrîl (Gabriel). Today, it exists as a book with 114 *sûrah*s, chapters, a little shorter in length than the Christian New Testament. The chapters and verses, *‘âyah*s, are not in the order of revelation, and to many outside Islam, the juxtaposition seems to be disjointed and difficult to understand at first reading. The Qur’ân differs from Jewish and Christian scripture in that it is not a narrative history, a series of letters, or a biography of Muḥammad. It contains admonitions, rules, promises, references to past revelations,

prayers, and warnings about the coming *yawm ad-dîn*. For those who know Arabic, for whom the Qur'ân is part of their daily prayers, who live surrounded by the sights and sounds of its words, the revelation has a rich texture of meanings interwoven with Muslim life and history. The revelation is the foundation of Islam's aesthetic and daily life, and is part of the everyday speech of Muslims in many languages around the world. Points are made and wisdom is expressed by reference to passages from the Qur'ân. For many Muslims, the ideal is to memorize the Qur'ân, thus internalizing the Word of God.

An axiom among Muslims is that the Qur'ân cannot be translated into another language and remain the Qur'ân, nor can it be imitated. A large part of it is written in *saj'* (rhymed prose), and it is rich with rhetorical devices, like alliteration and paronomasia, which cannot be replicated in other languages and carry the same meaning and tone. All translations are commentaries (*tafsîr*). There is a rich, living tradition of commenting on the Qur'ân, and reading just a few of them shows the reader the multiple levels of meaning contained even in a single Qur'ânic verse. The Qur'ân in Arabic is the carrier of Islamic culture.

In addition to the Qur'ân, the life of the Prophet Muḥammad is regarded by some Muslims as almost sacred, and by many more as an important source of how to live. The *sunnah* of the Prophet, Muḥammad's life as exemplar, is a model that Muslims try to follow. His life and actions guided the formation of some aspects of *shari'ah* and Islamic practices of personal piety. Muslims may, for example, eat honey or cleanse their teeth, because the Prophet did so. They will go on *hajj*, performing the rite in a way similar to the way he did it in his Farewell Pilgrimage at the end of his life. And they will strive to govern their communities in imitation of the society that Muḥammad and his Companions (*ṣaḥâbah*) founded at Madînah. The Qur'ân and the *sunnah* together form the basis for a complete Muslim life.

## Pillars of Islam

Early in the history of Islam, scholars and Qur'ânic commentators distilled five basic activities and beliefs that are fundamental to all Muslims. These are known as the *arkân al-islâm*, the Pillars of Islam. Each of these five actions requires an internal spiritual commitment and an external sign of the intent (*niyyah*) as well as the faithful completion of the action, showing Islam's medial position between the extremes of orthodoxy and orthopraxy. Fundamental to this list is the balance

between faith and action. A Muslim starts with the belief in one God, called Allâh in Arabic. God is the source of all there is in the universe, and so all activity, spiritual and physical, is in relationship to God. Muslims are asked to be thankful to God, praise Him, and obey His commands. Additionally, since all humans and other creatures are part of God's creation, each Muslim has an obligation to help take care of that creation. To be a Muslim is to have an individual responsibility to God and a social responsibility to Muslims and other human beings in the world.

The first on the list is the declaration of faith, the *shahâdah*, which also means witnessing. The declaration that there is no deity except Allâh, and that Muḥammad is the Prophet of Allâh is part of each of the five daily prayers and is heard from minarets in the call to prayer. Pronouncing the *shahâdah* with the intent to convert and in front of witnesses is sufficient to make one a Muslim in the eyes of most Islamic communities.

When one has become a Muslim, one is obligated to perform five ritual prayers (*ṣalât*) a day: the dawn prayer, the noon prayer, the afternoon prayer, the sunset prayer, and the night prayer. These prayers are in addition to any individual supplications, *du'â'*, that the believer may wish to make at any time.

The third duty is to give charity, *zakât*. Social welfare is one of the hallmarks of Islam, and Muslims are obligated to take care of those less fortunate than themselves. In some Muslim countries, the collection and distribution of alms is a function of the state.

Once each year, many Muslims perform a fast, *ṣawm*, each day for the month of Ramaḍân, during the daylight hours only. It is a total abstinence fast, and, when it is broken, Muslims are enjoined to eat the good things that God has given. Muslims should not fast if their health will be injured, if they are pregnant, or if they are traveling. Islam encourages Muslims to care for their bodies as well as their souls.

Once during a Muslim's lifetime, if physically and financially able, the *ḥajj* should be performed. This ritual brings Muslims from all over the world together in Mecca for rites around the Ka'bah, and binds all Muslims, whether on *ḥajj* or not, in celebration of acts performed by Muḥammad and Ibrâhîm before him.

Over time, some groups have added to or modified this list, with *jihâd* as the most common addition. *Jihâd* means "striving" or "making an effort," and each of the actions listed above requires such personal effort. In cases when *jihâd* is applied to political and military situations,

usually called “holy war,” it is a community obligation and not an individual one, and it is limited by complex rules and regulations, just as “holy war” is limited in Judaism and Christianity.

## History

Just as with the geography of Islam, the history of Islam may be viewed from several vantage points. In traditional world history, Islam begins with the revelation to Muḥammad in 610 C.E., when he was forty years of age. The official Muslim era begins in 622 C.E. with the *hijrah*, the establishment of the community in the Arabian city of Madīnah. This is the beginning of the Muslim calendar, and all preceding is counted as the period of the *jāhiliyyah*, the age of “ignorance.” Another way to talk about the beginning of Islam is to chart it from God’s first revelation to humankind, to the prophet Adam. From this perspective, Islam is the oldest of all the religions of the world.

When Muḥammad was born in Mecca in 570 C.E., Arabia was on the edge of the great Mediterranean and Middle Eastern cultures, but it was in the center of a competition between the Roman and Persian empires. This brought soldiers into Arabia who were also missionaries for Judaism and several varieties of Christianity. As a result, most Arabs had a sophisticated knowledge of the two monotheistic religions available to them. Some had converted to either Judaism or Christianity. They also had their own elaborate variety of polytheism and worshiped hundreds of deities, often in the form of stone idols that they carried with them or that were placed in Arabia’s central shrine, the Ka‘bah in Mecca.

Muḥammad was born into the Hāshimites, a poor clan of Mecca’s dominant tribe, the Quraysh. He was orphaned early, with his father dying before he was born, and his mother afterwards. From humble beginnings, he soon distinguished himself as an honest, trustworthy businessman engaged in the town’s trade, international commerce. When he married a wealthy widow, Khadījah, for whom he had worked as a trade agent, he had enough resources to be able to take time to contemplate his rise in fortune. We are told that he went every year into the mountains above Mecca for a spiritual retreat, gave charity to the poor, and practiced devotional exercises. During one of these retreats, when Muḥammad was forty years of age, during the month of Ramaḍân, the angel Jibrīl visited him and brought him the first five verses of the ninety-sixth chapter of the Qur’ân as the first of a series of revelations from Allāh.

For the next two years, Muḥammad kept his mission within his family, receiving support from Khadījah. He continued to receive revelations, and he came to understand that they were part of God's Scripture and that he had been selected by God as a prophet. When he made his mission public, calling on his fellow Meccans to turn toward Allāh, only a few joined him. Many others felt threatened by his message of reforming the ills of society and were hostile to his attacks on polytheism. Mecca was an important polytheistic religious center, and the city's religious practices were tightly connected to its economy. In the ten years that comprised the first part of his mission, many staunch followers joined him, but the leaders in Mecca plotted to kill him.

In 622 C.E., Muḥammad sent a band of his followers from Mecca to the town of Madīnah, where they were welcomed by some of the prominent members of the tribes of the 'Aws and the Khazraj, the tribes that were to be known as the *anṣār* (allies). Muḥammad, accompanied by his Companion Abū Bakr, made their way to Madīnah, pursued by hostile Meccans. When they arrived, Muḥammad negotiated a treaty with all the inhabitants of the city, both Jews and polytheistic Arabs, that put him in the center of resolving all disputes. This so-called "Constitution of Madīnah" gave Muslims and Jews alike a formal membership in the nascent Muslim community, and would serve as a model for future relations between Muslims and the *ahl al-kitāb*. In the next few years, most of the basic elements of Islam were established publicly. Prayer was instituted, fasting was regulated, and the basic rules for individual and communal behavior were set forth, both in the ongoing revelations of the Qur'ān and in the words and deeds of the Prophet.

From the very beginning of the *hijrah*, the polytheistic Meccans tried to stop Muḥammad and his new religion. They pursued Muḥammad and Abū Bakr as they left Mecca. They sent military expeditions against the community in Madīnah, and they tried to build a political and military coalition of the tribes in the Hījāz against the Muslims. The Muslims fought back, winning a first victory at the battle of Badr, a draw at the battle of Uḥud, and another series of victories that culminated in a negotiated defeat of the Meccan coalition and the triumphal entrance of the Muslims into Mecca for a cleansing of the Ka'bah of the polytheistic images and the establishment of Muslim worship. When Muḥammad died in 10/632, most of the tribes in Arabia are reported to have submitted to Islam.

With the death of Muḥammad, we are presented with two different ways of relating Islamic history. Since Muḥammad was the last of the line of God's prophets, the issue of who was to lead the Muslim community arose. There were those who had expected that the world would end before Muḥammad's death and were surprised that it had not. There were those who expected that the community would be led by someone chosen from among those that had the "best" genealogy. Shī'ī Muslims contend that Muḥammad appointed his cousin and son-in-law, 'Alī b. Abī Ṭālib, as his successor at Ghadīr Khumm and that 'Alī was to be both a spiritual and political leader of the community. From 'Alī and Muḥammad's daughter, Fāṭimah, a line of *Imāms* carried on the leadership of the Shī'ī community as members of the *ahl al-bayt*, the household of the Prophet, giving them absolute legitimacy in Shī'ī eyes.

The Sunnī view of succession differs from the Shī'ī view. From this perspective, Muḥammad was the last of the prophets and had no successor to his spiritual mission. As for the political leadership of the community, they chose Muḥammad's closest advisor and companion, his father-in-law, Abū Bakr, as the caliph. According to this view, the Arab Muslims swore allegiance to Abū Bakr in much the same way that leaders were chosen among some bedouin tribes in the pre-Islamic period. Abū Bakr ruled for two years, meeting the challenges of those tribes in Arabia that left the Muslim community with the death of Muḥammad. The military organization that the first caliph constructed carried Islam outside Arabia, following the explicit intentions of Muḥammad himself. Abū Bakr, in part following the model of the Prophet, appointed no successor, and another close companion and father-in-law of Muḥammad was chosen, 'Umar b. al-Khaṭṭāb, who ruled from 13/634 to 24/644. He called himself *'Amīr al-Mu'minīn*, the Commander of the Faithful. He built a rudimentary state bureaucracy and expanded Islam into Syria–Palestine and Egypt.

At the death of 'Umar, a council chose 'Uthmān from the 'Umayyad clan, the leading clan of the Quraysh, and he is credited with tending to the religious side of the caliphate. He commissioned a panel to collect all the different versions of the Qur'ān and to make an official recension. This was meant to replace all other collections, including one made by 'Alī b. Abī Ṭālib. He then distributed that recension to all the metropolitan centers with the instructions to eliminate other extant versions. While he was not successful in making only one version – Sunnī Islam allows seven canonical readings of the Qur'ān – his effort

went a long way in making a standard text and strengthened the claims of the caliphs to a role in governing the religious life of the community. He is also noted for appointing many of his family members to positions of leadership, which produced great resentment in some quarters. As a result, he was assassinated in 36/656.

The head of the 'Umayyads, Mu'âwiyah, claimed the right of revenge for the murder of his relative, and he accused 'Alî b. Abî Tâlib, who had just been sworn in as the new caliph, of complicity in the assassination. Mu'âwiyah challenged 'Alî's right to rule, and the conflict that ensued spread out of Arabia into Syria and Mesopotamia. 'Alî took his armies into southern Iraq, capturing the cities of Baṣrah and Kûfah, defeating opposition armies at the Battle of the Camel in 36/656. That left only Syria outside his control, and he launched a campaign against Mu'âwiyah's forces. At a crucial point in their fight, Mu'âwiyah's forces proposed a negotiation and 'Alî accepted. From the start, they conducted the negotiations on different terms and with differing expectations, and the parleys failed to lead to a satisfactory end. Some of 'Alî's forces, frustrated with the lack of satisfactory outcome and disillusioned with his leadership, seceded and began to attack both 'Alî's troops, who would become known as Shî'î, and Mu'âwiyah's forces, the 'Umayyads. They became known as the Khârijites, and were eventually hunted down by both sides and reduced in number, but not before severely weakening the Shî'î cause. When 'Alî was assassinated by a Khârijite in 41/661, he was succeeded by his son, Ḥasan, who abdicated, and Mu'âwiyah became the sole caliph and the first of the 'Umayyad dynasty.

In the retrospect of this early conflict over succession, the Sunnîs, who became the majority and claimed orthodoxy, called the first four caliphs – Abû Bakr, 'Umar, 'Uthmân, and 'Alî – the “Rightly Guided Caliphs” in an attempt to diffuse the Shî'î and Khârijite claims to legitimacy. Shî'î Islam evolved from a political movement into a strong theological stance about the nature of Islam itself and continued to resist being absorbed into the Sunnî sphere, even when the two communities lived side by side. Shî'is developed a system of laws and religious practices that are, with minor differences, parallel to the Sunnî rites and practices. In some periods, both Shî'is and Sunnîs shared the same institutions of higher learning for religious instruction. Even with their differences, most Muslims come together in rites like the *hajj*.

As the different versions of Islamic practice spread first throughout the Mediterranean world and then beyond, to South Asia, to Africa, and

to Southeast Asia, they brought a new model for living grounded both in the Qur'ân and the *sunnah* of Muḥammad. Based on *shari'ah*, the religion provided behavioral models for every aspect of life from how to eat and sleep to how to pray. It brought a worldwide network of trade in commodities and ideas that made the Islamic life attractive wherever it went. Even in the earliest period, when Muslims were conquering the ancient empires, Islam's success at conversion was through attraction rather than coercion. By the end of the century after Muḥammad's death, Islam had spread from southern France in the West to the borders of India in the East. When Islam was a half a millennium old, it was established in China and Southeast Asia, and now Islam is the fastest-growing religion in North America.

## Divisions and Unities

Islam, like the other major religions of the world, is divided by geography, language, ethnicity, and beliefs. Within Sunnî Islam, Muslims in different areas will often belong to different schools, *madhhabs*, of Islamic law. Rules of inheritance, codes of conduct, and manner of dress will vary slightly from one school to another, but the differences will be less than the differences between denominations in Protestant Christianity. Ethnicity and language are markers of difference among Muslims, but divisions are outweighed by the unities as one looks across the Muslim world. The annual pilgrimage, the *hajj*, often acts as a force to unify Muslims from around the world, as each pilgrim comes to Mecca dressed in identical pieces of white cloth. All Muslims share the Pillars of Islam, read the same Qur'ân, and pray in the same language, Arabic, even if they are otherwise unfamiliar with that language. Divisions like the Sunnî-Shi'î split, and the sectarian splits within each of those major divisions, are made more pronounced when politics and territorial claims are involved, but over the long history of the religion have not produced great chasms of difference.

## Mysticism and Spirituality

A major strain of spiritual expression in Islam is mysticism, often called *Ṣūfism* from the habit of early mystics of wearing woolen robes. As with mystical traditions in other world religions, *Ṣūfism* tends to cross all geographic and doctrinal borders, so that one can be a Sunnî or a Shi'î and still be a *Ṣūfî*. In keeping with other aspects of the religion, Islamic mysticism is both personal and communal. Early mystics like al-Ḥasan

al-Baṣrî and al-Ḥallâj are examples of men whose individual mystic lives had great impact on the history of this spiritual quest. Al-Ḥasan al-Baṣrî is an example of someone who was both a respected transmitter of *ḥadīth* and a mystic, while al-Ḥallâj was someone whose mystic journey carried him beyond the bounds of the community in the eyes of some who misunderstood his esoteric teachings, and earned him a heretic's death.

The most common form of Islamic mystic expression is through the Ṣūfî orders, *ṭarîqahs*, which were prominent from the middle of the fourth/tenth century until modern times. Muslims were often deeply involved in the aspects of the religion dominated by *sharīʿah*, and still members of a Ṣūfî order. These orders were often centered on shrine-mosques that contained the tombs of the founders of the order, or special places of mystic worship, called *dhikr*. They were the community center, and the shaykh or *pîr*, served the same function as the *ʿālim*, and was often the same person; he led the community in worship and regulated the daily lives of the individuals under his care. In the Ottoman Empire, the lives of the majority of the non-elite Muslims were governed in part through the *ṭarîqahs* rather than solely through the *sharīʿah* courts. Nevertheless, in the history of Islamic mysticism, the mystic impulse has come in large part from the Qurʾān and the *ḥadīth* and has remained grounded in the precepts found there, even while taking flights of the mystic journeys.

Linked to all forms of mysticism and spirituality in Islam are the practices of asceticism, the use of spiritual guides or masters, and an aversion to contamination. Asceticism, even though condemned as “monkhood” in early *ḥadīths*, surfaces regularly as part of spiritual exercises along the mystic path. Even though Islam has been characterized as a religion of individual responsibility, Muslims often choose a wise master as a guide along the mystic and spiritual path. Such a person, often but not necessarily the head of a *ṭarîqah*, would lead the initiate into the exercises, rules, and mores of the mystic community. This might also include an introduction to the esoteric, *bâṭin*, mysteries of Islam.

An additional mode of expressing spirituality, both within the mystic tradition and without it is the avoidance of contamination. This can be both spiritual and physical, but physical purity is a concern within Islam. Maintaining cleanliness in person, food, and mind is a recurring theme in Islamic discussions of daily life as well as in mystical circles.

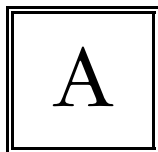
In recent times, particularly in the West, Şûfism has become a popular part of “New-Age” religion. Often this form of Islamic mysticism is divorced from a complete Islamic life and retains only the outward trappings of the mystic tradition. In such cases, some regard this form of mysticism as non-Islamic.

## **Islam and the Modern World**

Most Muslims in countries with large Islamic populations are living in societies that were former colonies of Western nations. In these countries, the politics of resistance and liberation became mixed with a religious ideology of Islam. As in many other cases of religious opposition to modernism, this form of Islam has been termed “fundamentalist.” This is the most visible form of Islam in the Western media today. It is characterized as violent, retrograde, and repressive. This is, however, a mischaracterization of Islam and Muslims in the modern world.

Throughout the history of Islam, Muslims have lived in and dealt with their “modern” world. In the second/ninth century, when the Islamic Empire embraced large numbers of Hellenized peoples, Muslim clerics and theologians debated the role of Greek science in a religious society. In the thirteenth/eighteenth century, the debate, sparked by Napoleon’s invasion of the Middle East, included the rights of individuals. In the late thirteenth/nineteenth and early fourteenth/twentieth centuries, Muslim intellectuals were occupied by the concepts of modernity and the coexistence of science and religion.

A survey of the Internet or a visit to any country where Muslims live will show that there are Muslims who live fully in the technological age. They use computers, automobiles, cell-phones, and television, just as people do elsewhere. But Muslims are also a large part of the developing world, living as farmers and pastoralists. Their religious practices often seem more old-fashioned or traditional, and there are those who romanticize that version of Islam as more authentic. The person on the cell-phone may be a traditionalist, and the shepherd may be avant-garde in his religious thinking. And, as is the case with other religious groups, any Muslim may have a greater or lesser engagement with the tradition and its practices at various times during life.



## **Aaron**

See HÂRÛN.

## **‘abâ’ah**

An outer wrap or cloak, sometimes striped.

## **‘Abbāsids**

The SUNNÎ dynasty that ruled from 133/750 to 657/1258, succeeding the ‘UMAYYAD dynasty. The hereditary caliphs of this dynasty claimed legitimacy through descent from al-‘Abbās, the uncle of MUḤAMMAD, making them part of the family of the Prophet (AHL AL-BAYT). The city of BAGHDÂD was built as their capital. Under their rule, and often as a direct result of their patronage, the earliest major works of Islamic law (SHARÎ‘AH), QUR’ÂN commentary, (TAFSÎR), and history (*ta’rikh*) were written. Under the patronage of ‘Abbāsīd rulers and their courts, all of the intellectual and artistic fields of Islamic civilization developed and flourished. Because most histories of early Islam were written under their control and for their aggrandizement, negative views of the ‘Umayyads and the SHÎ‘î were often a part of their polemical picture of early Islam. Such views have often been incorporated into Western scholarship about Islam to the detriment of a more balanced view of the character

of all the early groups. Modern attempts to revive the caliphate have often looked to reviving the legitimacy of the ‘Abbāsīd dynasty. (See also KHLĀFAT MOVEMENT.)

## **‘abd** (Arabic: servant, slave)

This is used frequently in compound names, where the second element is a name or epithet of God, such as ‘Abd Allāh (also written as ‘Abdullāh), Servant of God, ‘Abd ar-Rahmān, Servant of the Merciful, etc. Muslims consider being a “slave” of God to be a high honor and the highest form of piety. While Islamic religious texts do not condemn slavery, it is not fully condoned as an institution either. A slave who is a Muslim should be manumitted, even if he converts while a slave, and the ḤADÎTH contains numerous statements that recommend freeing slaves or ameliorating their lives through good treatment.

## **Abdalîs**

See DURRÂNÎS.

## **‘Abd Allāh b. al-‘Abbās**

See IBN ‘ABBÂS.

## **‘Abd al-‘Azîz, Shâh** (1746–1824)

A prominent Indian ŞU‘FÎ religious reformer and SUNNÎ polemicist against SHÎ‘î

beliefs and practices, his *Tuhfah-i isnâ 'ashariyyah* should be singled out among his writings for lasting impact, influencing religious discussions in PAKISTAN.

**Abdel Rahman, Omar** (born 1938)

Egyptian fundamentalist and spiritual leader of AL-JAMÂ'AT AL-ISLÂMIYYAH, he was convicted of heading the plot to bomb the World Trade Center in New York City in 1993, and is serving a life sentence in a maximum security prison.

**'Abd al-Muṭṭalib b. Ḥâshim**

The Prophet MUḤAMMAD's grandfather, who became his guardian after the death of his father, 'ABDULLÂH. He is featured prominently in the pre-Islamic history of the KA'BÂH and the well of ZAMZAM, the water of which was his right to distribute to pilgrims bound for MECCA. In the Year of the Elephant, the year of the Prophet's birth, he is said to have been involved in repelling the attack of the forces of the Ethiopian general ABRAHA, who attacked Mecca.

**'Abd al-Qâdir b. 'Alî b. Yûsuf al-Fâsî** (1007/1598–1091/1680)

He was the chief member of the Şûfî establishment in Morocco in the eleventh/seventeenth century. He is primarily noted as the progenitor of a line of religious scholars and aristocrats in the city of FÂS.

**'Abd al-Raḥmân, 'Â'ishah** (born 1913)

Prominent Egyptian author who wrote under the name Bint al-Shâtî'. Her *al-Tafsîr al-bayânî lil-Qur'ân al-Karîm* argues for including the study of QUR'ÂN in literary studies. Her writings about women and Arabic literature can be regarded as religiously conservative. She has argued against historical influence on the Qur'ân and against multiple

interpretations of Qur'ânic words and verses.

**'Abd ar-Râziq, 'Alî** (1888–1966)

Egyptian intellectual whose *al-Islâm wa-'usûl al-ḥukm* (Islam and the bases of political authority), published in 1925, argued against the notion that Islam is a political as well as spiritual system and is still the subject of debate today.

**'Abduh, Muḥammad** (1849–1905)

Egyptian theologian, reformer, and architect of Islamic modernism, his aim was to restore Islam to its original condition through the elimination of TAQLÎD (adherence to tradition). He considered revelation and reason to be compatible and thought that sound reasoning would lead to a belief in God. For him, science and religion were compatible, and he asserted that one could find the basis for nuclear physics in the QUR'ÂN. His most popular work, *The Theology of Unity*, has influenced many subsequent modernists, such as RASHÎD RIDÂ.

**'Abdullâh b. 'Abd al-Muṭṭalib** (died c. 570)

Father of the Prophet MUḤAMMAD by ÂMINAH BT. WAHB, he was of the HÂSHIMITE clan, and died before Muḥammad's birth. According to the SÎRAH, he possessed the light (NÛR), which he implanted in Âminah, from which came the Prophet.

**Abdurrahman Wahid** (born 1940)

Known as Gus Dur, he is a prominent Indonesian modernist, reformist, and theologian, leader of the NAHDATUL ULAMA, an association of traditionalist religious leaders. He became the president of Indonesia in 1420/1999 in the aftermath of scandals that had rocked

the country, but became caught up in scandals of his own, and, as this is being written, is about to be impeached by the legislature.

## ABIM

Angkatan Belia Islam Malaysia, a Malaysian Islamic youth movement founded by Anwar Ibrahim. The organization has widespread influence in Malaysian society.

## ablution

Ritual cleansing to remove impurities, ablutions are of two sorts, major, *GHUSL*, and minor, *WUDÛ'*. *Ghusl*, the complete washing of the body, is required after sexual intercourse, masturbation and involuntary sexual emissions before a worshiper can perform a valid prayer, recite verses from the *QUR'ÂN* or touch a copy of it. In order for the *ghusl* to be valid, the worshiper must recite the declaration of intent (*NIYYAH*). *Wudû'*, the washing of the head, face, hands and forearms to the elbows, and the washing of the feet three times, is required before prayer. *Wudû'* is normally performed with ritually pure water, but, under some circumstances, sand or dust may be used accompanying the washing gestures. This is known as *TAYAMMUM*. *SUNNÎ* and *SHÎ'Î* differ about some aspects of this practice, *Shî'î* insisting that the feet be washed, while some *Sunnî* allow the shoes to be rubbed if the feet have been placed in clean shoes at the place of *wudû'*. Mosques generally provide facilities for *wudû'*, and the traditional bathhouse, the *ḥammâm*, was a place for *ghusl*. As a result of this religious requirement, when Muslims expanded into what had been the ancient Roman world, they incorporated Roman waterworks and improved on them. In the Middle Ages, Islamic cities were among the cleanest in the world, and Muslims were leaders in this branch of civil engineering.

## abortion

Abortion, when understood as the intentional expulsion of the fetus to terminate a pregnancy prior to full gestation, is regarded by most Muslim jurists as contrary to Islamic law (*SHARÎ'AH*) and, therefore, blameworthy. Following the principles of the sanctity of human life, abortion may not be used to terminate an unwanted or unplanned pregnancy. Some schools of law, such as the *HANAFÎ* school (*MADHHAB*), allow therapeutic abortion prior to the 120th day of the pregnancy, the day of *ENSOULMENT*, but only for valid concerns for the health of the mother. After ensoulment, the fetus is regarded as having legal rights that can compete with the rights of the mother.

## Abraha

An Abyssinian general who ruled Yemen and, according to legend, tried to capture *MECCA* in the year of *MUḤAMMAD*'s birth. His use of a war elephant and his defeat are referred to in Q. 105, known as the "chapter of the elephant." (See also *FÎL*.)

## abrogation (Arabic *naskh*)

The doctrine, based on Q. 2:106; 13:39; 16:101; 17:86; 87:6–7, that God rescinded some previous revelation to the Prophet. Later jurists applied the doctrine to argue that the *QUR'ÂN* superseded Jewish and Christian scripture. Jurists also used the doctrine to harmonize apparent contradictions in the *Qur'ânic* text. (See also *NÂSIKH WA MANSÛKH*.)

## Abû Bakr (573–13/634)

Close Companion of *MUḤAMMAD*, father of *Muḥammad*'s wife 'Ā'ISHAH, and first caliph of Islam, he accompanied *Muḥammad* on the *HIJRAH*. When he assumed the caliphate, the nature of the office had not been defined, and Abû

Bakr decided to follow the "example" of Muḥammad. One of his first acts was to send Muslim forces north into Byzantine territory, thus starting the expansion of Islam out of Arabia. Attacks by Arab tribes, challenging the new caliph and fledgling Muslim state, forced him to change the job from part-time administrator to full-time general and leader of a growing community. In the two years that he ruled, he set a pattern of strong, pious governance.

**Abû Dâ'ûd, Sulaymân b. al-Ash'ath** (202/817–275/889)

One of the six highly ranked compilers of ḤADÎTH in the SUNNÎ tradition. He wrote most of his major works in the city of BAŞRAH, but is said to have traveled widely to collect the materials for his major work, the *Kitâb as-sunan*. He is credited with being the first to give detailed notes about his estimation of the soundness or weakness of traditions, providing a basis for later *ḥadîth* criticism. While he does not rank as high as AL-BUKHÂRÎ and MUSLIM, his collection contains a number of citations not contained in the works of those two.

**Abû Dharr al-Ghifârî** (born 32/652)

An early Companion of MUḤAMMAD who advocated, during the reign of the caliph 'UTHMÂN, that more wealth be given to the poor. Some accounts of his life say that he was the fifth person to believe in Muḥammad. He is held as a model of proper Islamic social justice by some modern Islamic socialists. (See also ŞAHÂBAH.)

**Abû al-Futûḥ ar-Râzî** (died c. 525/1131)

The author of one of the earliest SHÎ'î commentaries on the QUR'ÂN. He wrote in Persian because Arabic was little understood by the majority around

him. He claimed to have been influenced by AT-ṬABARÎ and AZ-ZAMAKHSHARÎ.

**Abû Ḥanîfah** (81/700–150/767)

Founder of the ḤANAFÎ school of SUNNÎ law, which is characterized by the use of RA'Y (individual legal opinion). Little is known about his life. He lived in KÛFAH as a cloth merchant, and collected a great number of traditions, which he passed on to his students. He never held any official post or worked as a judge, (QÂḌÎ).

**Abû Hâtim ar-Râzî, Aḥmad b. Ḥamdân** (died c. 322/934)

An early ISMÂ'ÎLÎ DÂ'Î, who operated in the region of Rayy (Tehran) and Daylam. His best-known work is a dictionary of theological terms.

**Abû al-Hudhayl al-'Allâf** (c. 131/749–235/849)

Mu'tazilite theologian who helped develop KALÂM. His theology served to counter the foreign influences of his time, such as dualism, Greek philosophy, and the anthropomorphists within the Muslim traditionalists. (See also MU'TAZILAH.)

**Abû Hurayrah** (600–58/678)

A close Companion of the Prophet from the battle of Khaybar (7/629), he was reputed to have a phenomenal memory, transmitting over 3,000 Prophetic traditions. He is known as Abû Hurayrah because when he worked as a goatherd he kept a small kitten to play with. Biographies attribute a number of uncertain names to him, including 'Abd Allâh and 'Abd ar-Raḥmân, names he took when he converted to Islam. He was suspected by his contemporaries of fabrication, and modern scholarship assumes that some of the traditions were ascribed to him at a later time, but Western scholarship has probably been

too harsh in attributing to him the fabrication of those ḤADĪTHS that are not genuine. (See also ṢAḤĀBAH.)

**Abû Lahab, ‘Abd al-‘Uzzâ b. ‘Abd al-Muṭṭalib**

An uncle and violent opponent of MUḤAMMAD, mentioned in Q. 111 as condemned to Hell along with his wife for their opposition.

**Abû al-Layth as-Samarqandî, Naṣr b. Muḥammad b. Ibrâhîm** (died c. 393/1002)

A ḤANAFÎ theologian and jurist, his works have become popular throughout the Islamic world, particularly in Southeast Asia. He wrote a TAFSÎR, and several other works, including a theological tract in question-and-answer form, titled ‘*Aqîdah*, which has been printed in Malaysia and Indonesia with interlinear translations.

**Abû al-Qâsim**

One of the nicknames of the Prophet. (See also MUḤAMMAD.)

**Abû Sufyân** (563–31/651)

The aristocratic general of the MECCA-based opposition to MUḤAMMAD at the battles of BADR and Uḥud. At the battle of KHANDAQ (the battle of the Trench) he withdrew his troops, realizing the futility of the cause. He later accompanied Muḥammad on one of his campaigns. He became one of Muḥammad’s fathers-in-law when the Prophet married one of his daughters, ‘UMM ḤABĪBAH.

**Abû Ṭâlib, ‘Abd Manâf b. ‘Abd al-Muṭṭalib**

Uncle of MUḤAMMAD and father of ‘ALÎ. He provided support for Muḥammad after the death of his grandfather, ‘ABD AL-MUṬṬALIB, and protected Muḥammad from attack by the pagan

Meccans. According to tradition he died three years before the HIJRAH, unconverted to Islam. Later Muslims have speculated about his fate, since he died before the establishment of Islam but had aided Muḥammad and the Muslims so importantly.

**Abû ‘Ubaydah** (died 18/639)

One of ten believers promised Paradise by MUḤAMMAD, he was a distinguished warrior for Islam and was active in the formation of the early Islamic state.

**Abyssinia**

Known in Arabic as Habash, Abyssinia, now called Ethiopia, played an important part in the early development of Islam. It was to there that MUḤAMMAD sent the first HIJRAH, a small band of Muslims who were, according to tradition, well received in the court of the Christian ruler, who is said to have remarked on the similarity between Christianity and Islam. In the pre-Islamic period, there were active trade relations between Abyssinia and MECCA, and it was from there that ABRAHA came. Islam penetrated only slowly into the interior of Ethiopia, but the development of an active slave-trade helped promote conversion to Islam along the coast. In modern times, although Muslims comprise a large minority of the population, the country is so thoroughly identified as Christian that Islam has little influence on the social and political fabric of the country.

**‘Ād**

The people of the prophet HÛD mentioned frequently in the QUR’ÂN (Q. 7:65ff., 11:50ff., 26:123ff., *et passim*.) Their failure to heed Hûd’s warnings resulted in their destruction. The people of ‘Ād, along with the people of THAMÛD are mentioned in the Qur’ân in the ranks of those destroyed by God

for disobeying Him, as exemplars of bad behavior.

**adab** (Arabic: knowledge, politeness, and education)

This term parallels the Arabic word *‘ilm*, meaning “knowledge of the non-religious sciences.” Knowledge of the two combine to form a complete Muslim.

## Adam

The first human created by God, and known as Abû Bashâr, the Father of Humans, he was created out of clay and allowed to dry, after which God breathed into him His spirit. He is said in the QUR’ÂN to be God’s viceroy, and to have been taught all the names of things in the universe, which set him above the angels. All the angels prostrated themselves before Adam except the rebellious IBLÎS. The figure of Adam is prominent in many extra-Qur’ânic legends and stories. According to one of these, he built the foundations of the KA’BAH and performed the first worship there. In another story, an eagle and a fish discussed their sighting of the first human and remarked that, because of his upright walk and his hands, they would not be left alone in the depths of the sea or the heights of the air. He is held to be the first prophet. (See also NABÎ.)

## adat or adat law

Customary law in Southeast Asian Islamic communities regarded as harmonious with Islamic law and holding a status close to natural law. *Adat* law, or its equivalent, has developed alongside SHARÎ’AH and complementary to it to provide regulation of those areas that *sharî’ah* does not cover. There has been much discussion among legal scholars about the role and legitimacy of *adat* law, but most allow its function on the principle that what is not expressly

forbidden by the *sharî’ah* is permissible. (See also ‘URF.)

## adḥâ

See ‘ÎD AL-ADḤÂ.

## adhân

The call or announcement to prayer preceding each of the five canonical prayers. In a mosque, it is made by a muezzin (Arabic MU’ADHDHIN), but each Muslim can also pronounce the call. SUNNÎ and SHÎ’Î practices vary slightly in their wording, and the tunes vary slightly from place to place in the Islamic world. The first person to be appointed by MUḤAMMAD to call the Muslims to prayer was BILÂL, whose stentorian voice could be heard throughout MADÎNAH. The Sunnî call consists of seven elements:

1. *Allâhu akbâr*: ALLÂH is most great.
2. *Ashhadu ‘an lâ ilâha illa-llâh*: I testify that there is no deity but Allâh.
3. *Ashhadu ‘anna Muḥammadan rasûlullâh*: I testify that Muḥammad is the prophet of God.
4. *Ḥayya ‘alâ ṣ-ṣalât*: Come to prayer.
5. *Ḥayya ‘alâ l-falâh*: Come to salvation.
6. *Allâhu akbar*: Allâh is most great.
7. *Lâ ilâha illa-llâh*: There is no deity but Allâh.

These elements are repeated a varying number of times in each call, depending on the region and the school of Islamic law. In many mosques, electronic recordings on timers have replaced the human call. Shî’is will add *Ashhadu ‘anna ‘Aliyyan wâlîyyu-llâh* (I testify that ‘Alî is protected by God), between 3 and 4 above, and *Ḥayya ‘alâ khayri-l-‘amal* (Come to the best deed) between 5 and 6 above.

## adoption

Adoption has no standing in SHARÎ’AH in spite of MUḤAMMAD’s adoption of Zayd

b. Hâarithah. The adopted child retains both the biological family name and inheritance status. Muslims have resorted to using such devices as the WAQF TO PROVIDE INHERITANCE OUTSIDE THE *sharî'ah*'s STRICTURES.

### **al-Afghânî, Jamâl al-Dîn** (1839–197)

Islamic modernist, pan-Islamist, and anti-imperialist, who influenced Muḥammad 'ABDŪH and RASHÎD RİDÂ among others. His diverse ideas have become popular with many different modernist groups.

### **Afghanistan**

Situated in Central Asia, and historically part of Persia, or Greater Iran, this Muslim country has been a buffer in the post-World War II period between Pakistan, Iran, and a number of former Soviet Islamic republics. The official

languages are Pashtu and PERSIAN (Dâri), and a minority of the population speaks Uzbek, Turkmen, Balochi, and Pashi. Bilingualism is common. Its diverse inhabitants are predominantly SUNNÎ, with about fifteen percent SHÎ'Î. Having achieved independence from the Soviet occupation in 1409/1989, until recently it was under the rule of the TĀLIBĀN, an Islamist group whose aim is to rule Afghanistan according to their strict interpretation of the SHARÎ'AH. The estimated population in 2000 was 24.8 million.

### **Afsharids**

The dynasty that ruled Iran from 1736 to 1796 and was named after its founder, Nâdir Shâh Afshâr.

### **afterlife**

The QUR'ÂN is filled with passages that indicate that all souls will have an afterlife, either in Heaven or in Hell, depending on each person's faith and actions in this life, and that every soul will be judged at the Day of Judgment (YAWM AD-DÎN). Muslims differ about whether torment or reward starts immediately or is deferred until the Day of Judgment and whether believers will actually behold the face of God in Paradise. (See also JAHANNAM; AL-JANNAH; MUNKAR WA-NAKÎR)

### **Aghâ Khân**

Title of the IMÂM of the NIZÂRÎ ISMÂ'ÎLÎ leader since the nineteenth century. The current *Imâm*, Prince Karim al-Husayni, Aghâ Khân IV, is held to be the forty-ninth hereditary *Imâm* directly descended from 'ALÎ and MUḤAMMAD's daughter, FĀTIMAH. In addition to his role as a spiritual and intellectual leader of the community, the current Aghâ Khân has founded the Aghâ Khân Foundation, a recognized leader in international development.



*Shrine complex of Ali, Mazar-i Sharif,  
Afghanistan.*

**‘ahd** (Arabic: command, covenant)

This term is used in the QUR’ÂN to mean, among other things, God’s covenant with humans and the commands in that covenant. It also means a religious pledge or vow, such as to fast under certain circumstances. By extension, it has also come to mean a political or civil agreement or contract, which is often pledged with religious reference or sanctions.

**ahl al-ahwâ’** (Arabic: people of inclination)

Derived from a term in the QUR’ÂN meaning “predilection,” it is applied in the SUNNÎ tradition to people who deviate from the accepted general norm of beliefs and practices, without, however, becoming heretics or apostates.

**ahl al-bayt** (Arabic: people of the house)

This term occurs twice in the QUR’ÂN (Q. 11:73, 33:33). In Q. 11:73 it refers to the “house” or family of the prophet IBRÂHÎM, while in Q. 33:33 it has a more general sense. In its pre-Islamic usage, the term was applied to the ruling family of a clan or tribe, and thus it implies a certain nobility and right to rule. In post-Qur’ânic usage, particularly among the SHÎ’Î, it has come to mean the people or family of the household of the Prophet, in particular Muḥammad’s cousin and son-in-law, ‘ALÎ b. Abî Tâlib, his wife, the Prophet’s daughter, FÂTIMAH, their sons Hasan b. ‘Alî and Husayn b. ‘Alî and their descendants (IMÂMS), revered especially by the ITHNÂ ‘ASHARIYYAH SHÎ’Î. One of the main differences between SHÎ’Î and SUNNÎ beliefs is the strong reverence held among the SHÎ’is for the family of the Prophet. In popular belief, this is sometimes raised to a cosmological level, with the belief that the family of the Prophet holds the world together,

and that it was for the family that the world was created.

**ahl al-dhimmah**

See DHIMMÎ.

**ahl al-ḥadîth** (Arabic: supporters of tradition)

The term generally refers to those in the second Islamic century who advocated the centrality of ḤADÎTH from the Prophet in the formation of the Islamic state. While there was considerable debate about how to apply the *ḥadîth*, and which were valid, the traditionists also came to mean those who, in subsequent centuries, stood in opposition to making speculative theology, KALÂM, central to religious understanding.

**ahl-i ḥadîth** (Persian/Urdu from Arabic: people of tradition)

Those members of a sect of Muslims in India and Pakistan who claim to follow only the traditions of the Prophet. They reject the necessity to follow any school (MADHHAB) of Islamic law or any other form of TAQLÎD. They attempt to identify and eliminate any innovative practice (BID‘AH) from any source. As a result, their opponents call them WAHHÂBÎ, after the movement in Arabia, but they deny this, since they hold that even the Wahnâbî are practitioners of *taqlîd*, since they accept the legal pronouncements of AḤMAD b. ḤANBAL. The movement, which originated in the nineteenth century, has an active training network, with its own schools and publications, the most prominent of which is *Ahl al-ḥadîth*, a weekly publication.

**ahl al-ḥall wa-al-‘aqq** (Arabic: people of influence)

The person or persons qualified to elect a caliph (KHALÎFAH) in Islamic political theory. The number varies from one person, usually a caliph designating a

successor, to a body of persons representing all Muslims and acting as a *shūrā*, which body would have power over any ruler.

**ahl-i ḥaqq** (Persian: people of truth)

An esoteric syncretistic offshoot of Islam based on additional chapters of the *QUR'ĀN*, they are found primarily in Iran. They are a secret group, whose writings are difficult for the uninitiated to understand because of their use of secret and technical terms. They believe in successive ages in which the Divine is made manifest and in metempsychosis and a series of reincarnations of humans in which the actions of previous incarnations are rewarded or punished. They are led by *pīrs* and worship in assemblies that often involve animal sacrifice.

**ahl al-kitāb** (Arabic: people of the book)

A concept that originated in the *QUR'ĀN*, these people were originally Jews and Christians who had received revelations from God. The term was extended to others as Islam spread into India and China. Membership in the group entitled a person to preferred status in Islamic law as *dhimmī*.

**ahl al-ṣuffa** (Arabic: people of the row)

The name of a group of poor and pious Muslims who made the *hijrah* with *Muḥammad* and were wards of the community. Much legendary material surrounds the history of this group, whose numbers range from slightly above thirty to over a hundred.

**Aḥmad al-Badawī** (c. 596/1200–675/1276)

The most popular of the saints (*walīs*), in Egypt. At the age of thirty, he underwent a mystic transformation that involved reading the *QUR'ĀN* in its seven

readings, refusing to speak and only communicating by signs, renouncing sexual relations, and making journeys to the tombs of famous holy persons, mainly in Iraq. He is said to have induced a famous woman, *Fāṭimah bt. Barrī*, to propose marriage to him, but then rejected her offer. This story has produced a popular Arabic romance. After a vision, he journeyed to *Ṭanṭā*, in Egypt, and stood on the roof of a private house gazing at the sun until his eyes turned red, all the while fasting for forty days. He is credited with a miraculous cure of a boy with diseased eyes. After his death, a mosque was built over his grave, which has become the site of veneration and of miracles. He appears to have become the patron saint of prisoners and the finder of lost articles.

**Aḥmad Barelwi, Sayyid**

See *BARELWĪ*, *SAYYID AḤMAD*.

**Aḥmad b. Ḥanbal** (164/780–241/855)

*Muḥaddith*, theologian, and founder of the *Ḥanbalī madhhab*, he was persecuted by the 'Abbāsids during their inquisition (*miḥnah*) because he refused to say that the *QUR'ĀN* was created. This persecution, involving beatings and imprisonment, earned him great status among the opponents of the *miḥnah* and of the beliefs of the *Mu'tazilah*. His most famous work, the *Musnad*, was only partly completed by him and was finished by his son, 'Abd Allāh. It is organized by the name of the first member in the *isnād* and not by subject, as with the other major collections. The collection reflects his intellectual strength as more than a mere collector of tradition, and the *madhhab* that follows him is based on his subtlety of thought and his reliance on *ḥadīth* rather than personal judgment (*ra'y*). His school has the reputation of being

stringent among the four SUNNÎ schools of Islamic law. Through IBN TAYMIYYAH, Ibn Ḥanbal has influenced the WAHHÂBÎ movement and the SALAFIYYAH.

### **Ahmadiyah, or Aḥmadiyyah**

A proselytizing messianic reform movement in Islam, started in India and based on the teachings of Mirzâ Ghulâm Aḥmad (d. 1908), who regarded himself as the MAHDÎ and appointed by God to reform and restore Islam. He also claimed to be an *avatar* of the Hindu deity Krishna and the incarnation of JESUS. When he died, his followers elected a successor (*khalifah*), and began to operate as an independent religious group. The group split into two, with the more modernist one moving to Lahore. The Ahmadiyah Movement in Islam has congregations around the world and its members contribute monthly sums to the central organization. It is strongly committed to missionary work, (DA'WAH), and publishes editions of the QUR'ÂN and numerous religious tracts. They believe that their reformed version of Islam represents the true religion, and they include the mention of Mirzâ Ghulâm Aḥmad in their creed. In 1984, the government of Pakistan declared the movement to be un-Islamic for its claim that there were non-legislative prophets after Muḥammad, and the worldwide movement moved to London. The term is also used as the name of a major SŪFÎ order in Egypt, also known as the Badawiyya.

### **Aḥmad Khân, Sir Sayyid**

(1817–98)

An Indian Islamic modernist who promoted modern education, ecumenism, and social reform. He came from a noble but impoverished Islamic family and, through hard work, became a judge at the court of justice in Delhi under the rule of the East India Company. After

the Indian Mutiny of 1857, he decided to work toward the betterment of Indian Muslims and in conjunction with the British government. After visiting England, he started a journal, *Tabdhib al-akhlâq*, with the aim of removing prejudice and ignorance among his fellow Muslims. He drew inspiration from SHÂH WALÎ ALLÂH, and founded the Mohammedan Anglo-Oriental College, later Aligarh Muslim University. He saw the essential harmony between science and religion, contending that “the work of God (nature) was identical with the word of God (the QUR'ÂN). He was attacked as a *neṣarî*, a naturist, by his opponents for demythologizing the Qur'ân, but this opposition was overcome by his vision of a strengthened Islamic community in the subcontinent. Some see him as a spiritual forerunner of the idea of PAKISTAN. He was knighted by the British, thus earning the honorific “Sir” as well as “SAYYID.”

### **Ahmad Sirhindi**

See SIRHINDÎ, AḤMAD.

### **‘Ā’ishah (614–58/678)**

The daughter of ABŪ BAKR, she was the Prophet's third and favorite wife, whom he married after the death of KHADĪJAH, his first wife. Extensive biographical traditions describe her as playful, witty, intelligent, well educated, and, in later life, a potent political force. She was betrothed to MUḤAMMAD when she was still a child, and it is said that she brought her dolls with her when she went to live with him. Her playfulness clearly attracted the Prophet, who is said to have enjoyed playing games and running races with her. A well-known incident occurred that threatened her marriage while she was on a raid with Muḥammad. She left her camel-litter (Arabic, *ḥawdah*) shortly before the troop broke camp, dropped a necklace, and spent some time looking for it.

Assuming that she was still asleep, the warriors loaded the litter on the camel and went off, leaving her in the desert. She was discovered by an attractive young man, who escorted her back to MADĪNAH, where gossip implied that there had been an improper relationship. A number of Muḥammad's close advisors suggested that he return her to her father's house. Among those who advocated her return was 'ALĪ B. ABĪ TĀLIB, thus provoking a lasting enmity between the two. Her playful spirit is probably best illustrated by the story of the joke she played on Muḥammad. Honey was one of the Prophet's favorite foods, and his wives liked to treat him with it. One day, when he was returning from one of his wives, 'Ā'ishah pretended that he had bad breath. He was almost on the point of renouncing honey when she told him that it was a joke. In her later years, she assumed the role of leading matriarch of the community and a source of information about the Prophet. Particularly among the SUNNĪ, she was known as the "Mother of the Believers," the *'Umm al-Mu'minīn*. As with the other wives of the Prophet, she was forbidden to remarry after Muḥammad's death, and was left a childless widow. Her political activity surrounding the caliph 'UTHMĀN is the subject of some controversy. She opposed his rule, but also opposed his assassination. At a critical juncture, she joined a ḤAJJ to MECCA and abandoned her leadership in the succession controversy. About four months after the assassination of 'Uthmān, she took a force of about one thousand, among the leaders of which were Ṭalḥah and az-Zubayr. After taking the city of BAṢRAH, they met 'Alī b. Abī Ṭālib in a battle known as the battle of the Camel, because most of the fighting was around the camel bearing 'Ā'ishah's standard. 'Alī won, and both Ṭalḥah and az-Zubayr were killed. 'Ā'ishah was treated with respect and honor, and she spent the next two

decades in seclusion from the politics of the Islamic state. She eventually became reconciled with 'Alī, and her opinion was sought about every major event in the life of the community. She is regarded as an important transmitter of traditions about Muḥammad and to have possessed a codex of the QUR'ĀN.

### **ajal** (Arabic: fixed term)

The word refers to the fixed term of a person's life, which is held in the QUR'ĀN to be neither prolonged nor shortened except as it is written in the book of God's decrees. The notion of a fixed term to life has been the subject of much discussion and speculation, some holding that if a person dies, whether young or old, it is a decree from God, and if that person had not died in the manner he did, then he would have died in some other manner. In modern times, this same argument is used to counter those who argue that one should not try to use modern medical means to save a person's life. It is argued that it is by God's will that life-prolonging means are available to humans.

### **akdariyyah**

The name of a well-known difficult law case of inheritance involving a woman who dies leaving a husband, her mother, her grandfather, and her full sister. Different schools of law interpret this in different manners: only the ḤANAFĪ interpret the distribution to exclude the sister; the rest include all the heirs named in the QUR'ĀN.

### **akhbâr** (Arabic: report; sg. *khbar*)

In early Islamic usage, this term was synonymous with ḤADĪTH. In later usage, it has come to mean those traditions that are secular and used for history (TA'RĪKH). They have the same literary form, with an ISNĀD and a MATN, but are usually not subject to

the same rigorous critique, and often the chains of transmission are incomplete.

### **al-Akhḍar** (North African Arabic)

A dialect variant from North Africa for AL-KHADIR.

### **al-âkhirah** (Arabic: the last, the final)

In Islamic ESCHATOLOGY it refers to both the final resting place of the soul and the end-time itself – after judgment, as opposed to this world. Over time, there has been considerable speculation about whether this is a spiritual or a physical realm and whether the delights and/or punishments described in the QUR'ÂN are to be taken literally or metaphorically. (See also YAWM AD-DÎN.)

### **akhlâq** (Arabic: innate disposition)

This refers to ethics. Speculation about moral behavior in Islam has, for the most part, been within the confines of proper religious behavior, but the introduction of Hellenized notions of ethics caused many to treat this subject as separate from the religious codes of behavior. Among the philosophers and Hellenized speculative theologians, the introduction of the works of Aristotle chiefly led them to discuss issues of the innate goodness or evil in humans and the nature of natural law. These speculations influenced ADAB literature, which, in turn, influenced the theologian AL-GHAZÂLÎ. In modern Islamic thought, particularly in the colonial and post-colonial phase, Muslims speculating about ethics have been concerned with the ethical implications of activism, holding that moral behavior involves improving the lot of the community.

### **âkhûnd**

Persian term for a religious leader. (See also MAWLÂ.)

### **‘âlam** (Arabic: world)

Usually found in the plural, ‘âlamîn, in the phrase, *rabb al-‘âlamîn*, “Lord of the Worlds,” it reflects the view of the QUR'ÂN that the universe consists of (probably) seven worlds and seven heavens, *samâwât*.

### **Alamut**

The fortress of Alamut, situated on the summit of a nearly inaccessible peak in the Alburz mountains in Iran, was the headquarters of the ISMÂ'ILÎ SHÎ'Î from the fifth/tenth century through the seventh/thirteenth century. In the SAFAVID period it was used as a prison and called the “castle of oblivion.”

### **‘Alawids**

The SHARÎFÎ royal family of Morocco, who have ruled since the seventeenth century.

### **‘Alawiyyah**

Also known as the Nuṣayriyyah, this is the only sect of the SHÎ'Î “extremists” the GHULÂT, known to exist today. The term is derived from their veneration of ‘ALÎ B. ABÎ TÂLIB, and can refer to SHÎ'Î in general. They are found mostly in western Syria. In their doctrine, they regard ‘Alî as divine. They also believe that they started as lights that were imprisoned in human forms and condemned to cycles of reincarnation, out of which only the elect can escape. In each epoch there is a trio of divine beings, ‘Alî, MUḤAMMAD, and SALMÂN AL-FÂRISÎ being this epoch’s trio. They appear, however, hidden, and it is the duty of the believer to recognize the trio and escape the cycle of reincarnation. Because JESUS was an earlier manifestation, some ‘Alawiyyah celebrate Christmas. President Assad of Syria is of this group.

## Albania

A European country on the Adriatic sea, Albania, once a part of the Ottoman Empire, has a Muslim majority and is the birthplace of the BEKTĀSHĪ ŞŪFĪ order.

## Alexander the Great

See DHŪ-L-QARNAYN.

## Alf laylah wa-laylah (Arabic: *Thousand and One Nights*)

The title of an eclectic collection of tales from different periods and cultures set in a frame story. This set of stories, primarily meant as light entertainment, became popular in the West through the collections of the stories and the translations made by Orientalist travelers. The eighteenth-century French translation by Jean Antione Galland, and the nineteenth-century English translations by Sir Richard Burton and William Lane helped implant fantastic notions about Arab and Islamic peoples in the minds of Westerners.

## Algeria

The second largest African country, it is located in North Africa, the MAGHRIB, between MOROCCO and Libya and TUNISIA. During OTTOMAN times it was part of the empire, and then came under French influence and colonization in the nineteenth century. After a bitter war of independence from 1954 to 1961, Algeria became independent in 1962. The current government is besieged by radical Islamist groups, who are engaged in terrorist and guerrilla actions to force their acceptance in the electoral process from which they were excluded. The country is made up primarily of Arabic speakers of Berber origin, although only about thirty percent of the population speaks Berber. The country has a majority SUNNĪ population, is mostly rural and home to a variety of ŞŪFĪ orders. A once-

thriving Jewish population is now estimated to be around one hundred thirty thousand.

## ‘Alī b. Abī Ṭālib (c. 597–41/661)

Son-in-law and cousin of MUḤAMMAD, he was the fourth caliph (KHALĪFAH) of the SUNNĪ and the first IMĀM of the SHĪ‘Ī. He was either the second to believe in Islam, after KHADĪJAH, or third, after ABŪ Bakr, a point much debated in Sunnī–Shī‘ī polemics. His blood relation to Muḥammad, his appointment by the Prophet at GHADĪR KHUMM, and his marriage to Muḥammad’s daughter, FĀṬIMAH made him the first *Imām* among the Shī‘ī. They had two sons, Ḥasan and Husayn, and two daughters, ‘Umm Kulthūm and Zaynab. ‘Alī assumed the caliphate in 656, after the death of ‘UTHMĀN. Stories implicating ‘Alī in ‘Uthmān’s murder are without foundation and reflect an anti-‘Alid bias. He was, nevertheless, the most respected leader among those who opposed ‘Uthmān, and they looked to him to stop the innovations (BID‘AH) that the caliph had introduced. ‘Uthmān’s closest relative, MU‘ĀWĪYAH, demanded the right of blood vengeance, and accused ‘Alī of harboring the murderers and of complicity in the killing. The underlying cause was, however, one of politics and the vision of the direction of the community, and the two soon left Arabia for their support strongholds in Iraq and Syria. In the ensuing civil strife, the two armies fought until the ‘UMAYYAD forces under Mu‘āwīyah appeared to be losing. ‘AMR B. AL-‘ĀṢ advised, according to legend, that Mu‘āwīyah have his men place copies of the QUR’ĀN on their lances as a signal to invite the two sides to decide by means of the holy Scripture. The QURRĀ’ among ‘Alī’s troops at first supported his participation in the arbitration. However, its terms ultimately proved harmful to his cause, at which point many of them turned against him

and seceded, blaming 'Alî for submitting to the arbitration rather than relying on God. At the battle of NAHRAWÂN, 'Alî attacked those of the secessionists who refused his amnesty and slaughtered many in a move that was roundly condemned at the time. The result was that 'Alî was forced to retreat to Kûfah and abandon his fight with Mu'âwiyah, after which 'Alî's influence declined. He was killed by a separatist (Khârijite) assassin, IBN MULJAM, in 661. The Shî'î festival of Ghadîr, 18 Dhû-l-Hijjah, is celebrated to commemorate what they regard as his appointment as Muḥammad's successor. (See also KHAWÂRIJ.)

## Aligarh

A town in Uttar Pradesh, India, associated with the reformist movement of Sayyid Aḥmad Khân, who started a boys' school around 1871. By 1875, the school was operating on English models, and eventually developed into the Mohammedan Anglo-Oriental College. The main language of instruction was English, except for Islamic religious subjects. In 1920, the college became Aligarh Muslim University, absorbed a school of medicine, and became the institution that produced many Indian Muslim leaders in the first half of the twentieth century.

**'Alî ilâhî** (Arabic: 'Alî is my god)

A popular designation and term of opprobrium for those Shî'î who are said to regard 'ALÎ as divine.

## 'âlim

See 'ULAMÂ'.

**'âlimah** (Arabic: learned woman; pl. 'awâlim)

In Egypt this term refers to female performers of poems and songs associated with the MAWLID and recited at births, weddings, and during RAMADÂN.

**Aljamia** (Spanish, from Arabic *al-'ajamiyyah*: non-Arabic)

The Spanish Romance rendering of the Arabic term for non-Arab, it refers to the dialect that developed among the northern Iberian inhabitants under Muslim rule, in which proto-Spanish and Arabic mixed. The literature, *Aljamiada*, is a mixture of Spanish and Arabic, usually written in Arabic characters and generally concerning religious or legal topics, although there are striking examples of *sîrah* literature, both in poetry and prose, and some important letters. This literature continued to be produced after 1492 until the expulsion of the Muslims from Spain in 1609 by King Philip III, and afterward by the MOORS in Tunisia.

## Allâh

The Arabic name for God. The name Allâh was known in pre-Islamic Arabia as the head of the pantheon among polytheists and as the name for God among Arabic-speaking Christians and Jews. With the advent of Islam, Allâh is defined as the One, eternal, neither born nor bearing and not having an equal (see Q. 112). Allâh is the creator of the universe and its judge, is merciful, compassionate, all-knowing, all-seeing, rewarding good and punishing evil. Muslims have developed numerous theologies to attempt to define Allâh, but there is no single theology or creed that embodies a universally accepted full definition. In general, Allâh is considered completely transcendent, and only communicates with humans through the intermediary of an angel, such as JIBRÎL, as in the case of the revelation to MUḤAMMAD. The Islamic mystical (Sûfî) tradition admits the possibility of apprehending the divine through a beatific vision, and many Muslims hold that all humankind will see Allâh on the Day of Judgment, YAWM AD-DÎN. The QUR'ÂN presents a few views of Allâh,

but is not a theological tract nor a treatise on His nature, except as it affects the human capacity to repent of sins and comply with divine regulations. Western scholarship has tried to demonstrate an evolution of the idea of Allâh through the chronological arrangement of the *sûrah*s of the Qur'ân, but most Muslim scholars see the revelation as a totality, and will admit only that humans may come to understand Him in a progressive fashion. Muslim exegetes of the Qur'ân know of ninety-nine "names" of Allâh, the so-called "beautiful names," AL-'ASMÂ' AL-ḤUSNÂ. Some of these seem to be characteristics, like merciful or all-knowing, but others, along with other passages from the Qur'ân, imply that Allâh has human attributes. For some Muslims, the fact that He is described as a hearer or one who sees means that He has ears and eyes like humans. The anthropomorphists have been opposed from an early date by those who understand such terminology in a metaphoric or abstract manner (such as, for example, the MU'TAZILAH). The introduction of Greek philosophy (FALSAFAH) into the theological debates in Islam complicated the discussion of the nature of Allâh just as it did in Western theology, since such a philosophical system strives to resolve all contradictions. At the core of Islamic understanding of Allâh, however, is the fact that God is a mystery, approachable but ultimately unknowable by humans.

### **Allâhu 'akbar**

See TAKBÎR.

### **Allâhummah** (Arabic: O Allâh!)

An invocation of ALLÂH found in old Arabic texts.

### **All-India Muslim League**

A movement derived from the modernist Aligarh movement in 1906, it developed

into the movement that resulted in the creation of PAKISTAN under the leadership of MUHAMMAD 'ALÎ JINNAH. After the creation of the state in 1947, it became one of several political parties in Pakistan.

### **Almohads**

See AL-MUWAḤḤIDÛN.

### **Almoravids**

See AL-MURÂBÎṬÛN.

### **Almsgiving**

See ZAKÂT.

### **Amal** (Arabic: hope)

A popular militant SHÎ'î movement among Lebanese Muslims. Started in 1975, it has maintained ties with Iran since the Revolution of 1979. (See also AŞ-ŞADR, MÛSÂ.)

### **Ameer Ali, Syed** (1849–1928)

Indian jurist, historian, and modernist, best known for two influential books: *A Short History of the Saracens* and *The Spirit of Islam*. He came from an Indian ISMÂ'ÎLÎ SHÎ'î family that was in service to the East India Company. He was educated in English and Islamic subjects and took particularly to the study of English law. At the age of twenty, he went to England, where he was called to the Bar. He served on the Bengal High Court and returned to England with his English wife in 1904. In 1883 he became the only Muslim on the Viceroy's Council, and he was active in the British Red Crescent Society. He was active politically in both England and South Asia in promoting reform and developing the interests of Muslims. He was a supporter of the KHILÂFAT MOVEMENT along with the AGHÂ KHÂN. His book *The Spirit of Islam* was a liberal interpretation of Islam based on Western moder-

nist models. It became popular throughout the Islamic world and had great influence in the West, as did his *A Short History of the Saracens*. His irenic views did much to promote a better understanding of Islam among Western readers.

**âmîn** (Arabic: safe, secure)

This term is used much like the English "Amen." Cognate to similar terms in Christian Syriac and Jewish Hebrew, it is used as a response to a prayer or the recitation of the first SÛRAH of the QUR'ÂN. According to tradition, it has particular power when said in proximity to the KA'BAH.

**amîn** (Arabic: trustworthy)

In the sense of "trustworthy," this term became an epithet applied to MUḤAMMAD because of his trustworthiness, as *al-Amîn*. It also is a term applied to Muslims who hold positions of financial or legal trust.

**Amînah**

The name in the legendary TAFSÎR of one of the wives of SULAYMÂN (Solomon). She is the one to whom he is reported to have given his signet ring; she, in turn, gave it to a demon who took Sulaymân's place. It was only after many adventures and much repentance, according to the story, that Sulaymân was able to get his ring and his kingdom back.

**Âminah bt. Wahb** (died 576)

The mother of the Prophet MUḤAMMAD, she belonged to the Zuhra clan of the QURAYSH, and is reported to have been of very noble lineage. She was married to 'ABD ALLÂH B. 'ABD AL-MUṬṬALIB, but the marriage seems to have been one in which she remained with her family, receiving visits from her husband. Her pregnancy with the Prophet is represented in miraculous terms

in the SÎRAH. She is said to have been visited by the angel JIBRÎL and told of Muḥammad's impending birth and mission, and, during the pregnancy, a light is said to have shown from her womb bright enough to illumine the castles in Syria. She died when Muḥammad was six. Up to that time, Muḥammad was in her and her family's care, except when he was sent to a wet-nurse among the bedouin tribe of the Banû Bakr b. Sa'd, a common practice among the Meccan elite. She is described in the *sîrah* as the most beautiful and noble woman in Arabia.

**amîr** (Arabic: commander)

The term has been applied as a title to generals, princes, governors, and even caliphs.

**Amîr al-Mu'minîn** (Arabic: Commander of the Faithful)

A title applied to caliphs, generally indicating their temporal power, whereas the term KHALÎFAH, (caliph), refers to their deputyship, and IMÂM to their role as a religious leader.

**amr** (Arabic: command)

The usual Qur'ânic word for "command," generally the divine command.

**'Amr b. al-'Âṣ** (died c. 42/663)

A Companion of MUḤAMMAD, he was one of the most astute politicians of his generation. After the siege of MADÎNAH by the people of MECCA in 8/630, he converted to Islam and was sent out as a missionary. The caliph ABÛ BAKR sent him at the head of an army into Palestine, and he commanded the army that captured Egypt. He also set up the system of administration of the country. He was replaced by the caliph 'UTHMÂN, and retired from active life in disgust and consternation at his removal. In the arbitration between 'ALÎ and MU'Â-

WIYAH, he seems to have had a large part in maneuvering the process in favor of Mu'awiyah. In the assassination plot that killed 'Alî, he seems to have escaped only because he was not feeling well that day and did not appear in public.

### Âmû Daryâ (Persian)

The river Oxus. Some Arab geographers also called this river *Jayhûn* after the biblical river Gihon, one of the rivers on the boundary of Paradise.

### ʿânâniyyah

One of many Jewish sects that flourished in the turbulent period at the end of the ʿUMAYYAD and beginning of the ʿABBÂSID periods. Named after ʿÂnân b. David, who flourished in the mid-eighth century, this sect was identified by Muslim heresiographers with the Karaites, and was granted equal status along with the Rabbinic Jews, *rabbâniyyah*, in the newly emerging ʿAbbâsid caliphate.

### ʿAnâq (Arabic)

In the ISRÂʾÎLIYYÂT TAFSÎR tradition, she was a daughter of ADAM, the twin of Shîth (Seth), the wife of QÂBÎL (Cain), and the mother of the giant ʿÛj. In the stories that mention her name, the commentators hold that all of the early births after the expulsion from Paradise were male-female twins to provide enough pairs to populate the earth. In one of the traditions, Qâbîl killed his brother Hâbîl (Abel) out of jealousy, because Qâbîl wanted to mate either with his own sister or his mother.

### ʿAnas b. Mâlik (died c. 91/709)

Early Companion of MUḤAMMAD and prolific traditionist. He participated in the wars of conquest and in the FITNAH wars on the side of ʿAbd Allâh b. az-Zubayr, the rival caliph. This earned him some political trouble, but his reputation as a traditionist did not suffer, and

his heritage is found in the major *sunan* collections.

### al-Andalus

The term derived from the Germanic Vandals and used by Muslims in the medieval period to refer to the Iberian peninsula or to that portion of the peninsula held by Muslims. It is the preferred form for Arab writers to the name Ishbâniyah, Spain. The Latin-speaking supporters of the Reconquista, which ended with the expulsion of most of the Muslims in 897/1492, preferred the terms "Hispania, Spania, and Iberia."

### angels (Arabic *malâʾikah*, sing. *malak*: messengers)

Supernatural, created beings mentioned in the QURʾÂN as individuals and groups. Their functions include that of messengers, intercessors, recorders of deeds, and agents of divine punishment. IBLÎS is sometimes thought to be an angel as well as a JINN. JIBRÎL (Gabriel) was of the highest rank of angels and the bringer of revelation to MUḤAMMAD. At the time of the creation of the first human, ADAM, God instructed all the angels to bow to him. Iblîs refused and was cast out of the ranks of the angels along with some rebellious demons, to rule Hell and try to tempt humankind to evil. Islamic angelology owes much to the speculations by Jews and Christians, with which Muslim commentators became familiar at an early date. Just as in Jewish and Christian texts, angels are divided into two general groups, regular angels and archangels, the latter being capable of more important tasks and multiple assignments from God. In the TAFSÎR tradition, angels are grouped into tribes as well. In astrological speculation, an angel was supposed to be in charge of each star in each constellation, often lending a name to the star. (See also MUNKAR WA-NAKÎR.)

## Angkatan Belia Islam Malaysia

See ABIM.

## Anglo-Muhammadan Law

The laws of personal status founded on British colonial interpretations of Islamic law and applied to Muslims in British colonial courts.

## ‘*ankabût* (Arabic: spider)

Spiders have a special place in Islamic lore, because a spider is supposed to have saved the lives of MUHAMMAD and ABÛ BAKR. While the two were fleeing the Meccans during the HIJRAH, they hid in a cave. A spider, presumably by God’s command, quickly spun a web over the entrance, so that the Meccans would think the cave to be empty, since they did not think a spider could spin so quickly.

## *anşâr* (Arabic: helpers, allies)

They were the Medinese who welcomed MUHAMMAD and his companions after the HIJRAH from MECCA. Members of the two major tribes in MADÎNAH, the Banû AL-ʿAWS and the Banû AL-KHAZRAJ, as well as other Arabs who had belonged to the Jewish tribes, were active in welcoming Muḥammad to the city and gave hospitality to those who made the *hijrah* with him or shortly afterwards. Even though there were those who were not active in supporting the Muslims or who acted in ways that hindered rather than helped the early community, after the death of the Prophet, all those who came from Madînah were grouped together under this designation. In the early history of the community, the *anşâr* were never as influential as the QURAYSH of Mecca and became part of the pro-ʿAlid movement against the ʿUmayyads. When the ʿAbbasids came to power, the term generally lost significance as a political designation, although individuals would

still bear the family designation Anşârî. The term also designates a ŞŪFÎ activist political movement in the Sudan.

## apostasy

See ILHÂD; RIDDAH.

## ‘*aqîdah* (Arabic: creed)

The QUR’ÂN indicates five basic articles of belief: belief in God, the prophets, angels, scripture, and the Day of Judgment, but does not formulate a formal creed. The later development of creeds in Islam are, for the most part, a result of sectarian disputes and are summaries of theological discussions. They are also sometimes short teaching texts to instruct children and converts. While there has never been a single, agreed-upon formulation of a creed, even among either the SUNNÎ or the SHĪʿĪ, most creeds have a number of concepts in common. The first is that ALLÂH is the only deity. He has no partners, was not born, and did not bear. This Qur’ânic formulation lies at the heart of Islam. The second is that He is the creator of all that exists and everything belongs to Him and will return to Him. It follows that any possessions humans have are transitory, a gift from God, and must be used in the right manner. Additionally, reward and punishment on the YAWM AD-DÎN are real and based on the contract set forth between Allâh and humans in the Qur’ân and in the model of His Prophet, MUHAMMAD. Muḥammad is the last in a line of prophets sent by God to humankind, the first being Adam. Angels, devils, and JINN exist, and we interact with them according to God’s plan. Some ShĪʿĪ will add various concepts about ʿALĪ B. ABĪ TĀLIB, and the KHAWÂRĪJ held that anyone committing a major sin had renounced Islam by that act. Unlike Christianity, Islam is not a religion dependent on creeds. There have been no great councils or synods called to decide a single formulation, and

the SHAHÂDAH comes closest to a statement on which all Muslims can agree. Nor is Islam solely reliant on deeds. It is a middle way, requiring both belief (îmân) and acting correctly in the world.

### ‘aqîlah (Arabic: to bind)

A term that designates the person(s) bound by Islamic law, SHARÎ‘AH, to share the liability with someone who has committed a murder or inflicted bodily injury. The extension of liability varies among the several schools, (MADHHABS), of Islamic law, but generally it is confined to blood relatives, except in the case of HANAFÎ law, where the liability is extended to comrades in arms.

### ‘aqîqah (Arabic: red)

The name of the customary sacrifice of an animal on the seventh day after the birth of a child, on which day the child’s head is shaved and the child is named. The majority of the sacrifice is distributed as charity, but a ritual meal made from a portion of it, called a *walimah*, should be consumed. If the ceremony does not take place on the seventh day, it can be performed later, even by the person him- or herself when they come of age. This practice, while widespread, is not based on Qur’anic mandate and is customary.

### ‘aql (Arabic: intelligence)

Among Islamic theologians, this term is used to designate a kind of natural intelligence or knowledge, as opposed to tradition. It is also used as a technical term in Islamic philosophy, referring to the Neoplatonic concept of a universal intellect.

### ‘aqrab (Arabic: scorpion)

Because of the harmful or deadly character of the sting of the scorpion, verses of the QUR’ÂN are sometimes used as

talismans against it in customary practice. The scorpion is also a sign in the zodiac and is used to interpret dreams.

## ‘Arab

The designation ‘Arab has, over time, been subject to a wide number of definitions. In the pre-Islamic period, ancient classical authors used the term “Arab” and “Arabia” to refer to a number of pastoral nomadic war-like people on the eastern edge of the Mediterranean world and into Arabia, which included the Sinai peninsula and the Syrian desert. Archaeological evidence indicates that some, but not all, of these peoples spoke or wrote languages that seem to be related to modern ARABIC. The first of these peoples appear in Assyrian records in the ninth century B.C.E. With the rise of Islam and Muslim interest in preserving the history of the forebears of MUHAMMAD we get a complicated and somewhat legendary picture of the ‘Arabs. According to some authors, the speakers of what would become the language of the QUR’ÂN were not the “true” or original ‘Arabs, but had replaced those people in the area of the HÎJÂZ. These new ‘Arabs came, probably, from the coastal area of the Red Sea, as the name QURAYSH (probably “dugong”) indicates. As the Qur’ân set the standard for the language of Arabic, it was also used by some to define who was an ‘Arab by saying that anyone who spoke Arabic as his native tongue and participated in the culture of the ‘Arabs was ‘Arab. Under this definition, Jews and Christians have been considered ‘Arab at various times. Sometimes, the term ‘Arab meant being a pastoral nomad, a bedouin. One medieval chronicle asserts that the Kurds have ‘Arab, meaning that there are those Kurds who have a bedouin lifestyle. For some, being ‘Arab and being Muslim became more and more associated, so that we can, for example, speak of the

“Arab” countries of North Africa, even when most of the inhabitants are descended from Berber ancestors, because the countries were conquered by ‘Arab Muslim forces and incorporated into the expanding Islamic world. The rise of modern nationalism has transformed the definition yet again to mean that an ‘Arab is one who is a citizen of a self-designated ‘Arab country.

## Arabic

A Semitic language related to Hebrew and others, it is spoken in various dialects by the inhabitants of Arabia, the Middle East, and North Africa, including Muslims, Christians, and Jews. With the rise of Islam, it became the particular language of the QUR’ÂN, which became the dominant standard literary form, but did not eradicate the various spoken forms of the language, which differ from the written form to greater or lesser degrees. Some scholars of the language speak of a resultant “diglossia,” or quasi-bilingualism, among speakers of Arabic because of the differences between the spoken and written forms. Muslim Arabic is written in a cursive script derived from Nabataean and Syriac scripts, but Jews and Christians have written Arabic in the scripts associated with their sacred liturgical texts. Thus, there is an extensive literature in Judeo-Arabic, written in Hebrew characters and incorporating many Hebrew words, often Arabized. Christians wrote Arabic in Greek, Syriac, or Roman scripts, depending on their confession. The language of Malta is a North African-derived Arabic written in Roman script. With the spread of Islam, Arabic has become the liturgical language of Muslims worldwide.

## ‘Arafah

A hill and plain east of MECCA featured prominently in the ḤAJJ at which the pilgrims assemble for the WUQÛF on the

ninth of DHÛ-L-HIJJ, the month of pilgrimage. The name, which means knowledge, is associated with the sermon traditionally preached from that hill and from the recitation of the QUR’ÂN there.

## architecture

Muslim religious sites, such as the mosques (MASJID), MADRASAH, MAQÂM, and RIBÂṬ, have been a mixture of local styles and aesthetics and the requirements of the religion. Some features usually associated with Islamic places of worship are the MINARET, a niche marking the direction of prayer (QIBLAH), and facilities for ritual ablutions. The universal character of Islam has allowed great creative variation in architectural styles and decorations, usually avoiding pictorial representations.



*Islamic architecture is often highly decorative as demonstrated by this dome of the Shah Chiragh Shrine, Shiraz, Iran.*

## arkân al-Islâm

See PILLARS OF ISLAM.

## Arkoun, Mohammed (born 1928)

Algerian-born Islamic philosopher and modernist whose works combine solid traditional Islamic scholarship with Western hermeneutics. His best known works are *Lectures du Coran* and *Ouvertures sur l'Islam*.

## ‘aṣabah (Arabic: league, federation)

The Arabic word for the agnate heirs in Islamic INHERITANCE.

## ‘aṣabiyyah (Arabic: group feeling)

The notion of group solidarity, usually based on tribal affiliation through birth or affiliation. Some Muslim authors, such as IBN KHALDŪN, have held this concept in high regard, but it was repudiated by MUḤAMMAD as contrary to the universal character of Islam in which all believers are interconnected as a group.

## al-Asadâbâdî, Jamâl ad-Dîn

See AL-AFGHÂNÎ, JAMÂL AD-DÎN

## Âṣâf b. Barâkhyâ

The name of the advisor to the prophet-king SULAYMÂN (Solomon), who reproved him for introducing idol worship into his kingdom. The name is not known from the QUR’ÂN, but derives from Jewish midrashic sources incorporated into the TAFSÎR traditions.

## aṣḥâb al-kaḥf (Arabic: the companions of the cave)

The name used in Q. 18 to refer to the sleepers in the cave, called by Western scholars the Seven Sleepers of Ephesus, persecuted monotheists who sought refuge in a cave, and were put to sleep

and caused to awaken by God. Post-Qur’anic literature elaborates their story with material paralleling Christian hagiographic stories.

## aṣḥâb ar-rass (Arabic: people of the well or ditch)

They are mentioned in the QUR’ÂN along with other unbelievers who were destroyed by ALLÂH for their unbelief. The Muslim exegetes know little of their history or identification.

## aṣḥâb ar-ra’y (Arabic: adherents of personal opinion)

A term of opprobrium applied to certain schools (MADHHABS) and practitioners of Islamic law (SHARÎ‘AH), who incorporated human judgment and analogic reasoning into their process of making legal judgments. No group has ever consented to be called by this term, since it was polemical on the part of the traditionists, who themselves incorporated RA’Y into their own reasoning.

## aṣḥâb al-ukhdûd (Arabic: people of the trench)

A term from the QUR’ÂN. Muslim exegetes variously identify these people with the Christian martyrs of Najrân, supposedly burned in a trench by the Jewish king of South Arabia, Yûsuf Dhû Nuwâs, or with another group of people placed into a trench of fire to demonstrate their faith and the power of God. Other commentators understand the passage to refer to the future punishment of sinners in trenches filled with fire.

## al-‘asharah al-mubashsharah (Arabic: the ten who have been brought good news)

The ten persons promised Paradise according to the ḤADÎTH. The concept goes back to the earliest SUNNAH collections, but the term itself is fairly late. The list also varies but usually includes

MUḤAMMAD, ABÛ BAKR, 'UMAR, 'UTH-MÂN, 'ALÎ, Ṭalḥah, az-Zubayr, 'Abd ar-Raḥmân b. 'Awf, Sa'd b. Abî Waqqâs, Sa'id b. Zayd, and, sometimes, ABÛ 'UBAYDAH. When the last name is included, Muḥammad is dropped from the list.

### al-Ash'arî, Abû-l-Ḥasan 'Alî (260/873–324/935)

Theologian and polemicist against the MU'TAZILAH, he was an early and leading practitioner of Islamic scholasticism (KALÂM) who united philosophical methods with traditional discourse. He was a descendant of the Companion Abû Mûsâ al-Ash'arî, and studied with the head of the Mu'tazilite school in BAṢRAH. He is said to have seen visions of the Prophet MUḤAMMAD urging him to return to "true tradition," without abandoning speculative theology (*kalâm*). Part of his reputation lies in his defense of traditionalism by using the Mu'tazilite arguments and the tools of Hellenized FALSAFAH. The subsequent school of theology, known as the Ash'ariyyah, took the opening that he provided and developed a full-fledged school of rationalist defense of traditional Islam that went well beyond the narrow intent of al-Ash'arî himself. At various periods, such as under the Buwayhids, the movement was persecuted, but by the fourteenth century, Ash'arism was the theology of the SUNNÎ mainstream.

### Ash'ariyyah

See AL-Ash'ARÎ.

### 'Âshûrâ' (Arabic: ten)

A twenty-four-hour non-obligatory fast celebrated on the tenth of Muḥarram, it was first performed by MUḤAMMAD. Among the SUNNÎ, the day is marked as a commemoration of the day NÛḤ left the ark, and the door of the KA'BAH is

opened for visitors. In North Africa the fast is broken by eating special dishes of fried cakes and flat bread. It is also a day to give charity for educational institutions. It is also a day of mourning for SHÎ'Î as the anniversary of the martyrdom of ḤUSAYN at KARBALÂ'. Both the name and the structure indicate a historic relation to the Jewish fast of the Day of Atonement.

### Âsiyah

The name of the wife of FIR'AWN (Pharaoh) in the commentaries on the QUR'ÂN. She is a true believer, saves MÛSÂ, and generally functions in the same manner as Pharaoh's daughter in the biblical story of Moses. The traditions relate that because of her piety, her martyrdom at the hands of Pharaoh was without pain.

### 'askarî (Arabic: army)

The term designating the ruling, "military" class in the OTTOMAN EMPIRE. This included the families of the ruling elite, the members of the religious orders and even some Christians who owned land and had feudal association with the SULTÂN. This caste was opposed to the majority *re'âyâ*, or "sheep" caste, which had its own religious establishment separate in many respects from the ruling 'ULAMÂ'. Many of the ŞÛFÎ TARÎQAHS and other popular movements were found in the *re'âyâ* but not the 'askarî caste.

### al-'asmâ' al-ḥusnâ (Arabic: the beautiful names)

The ninety-nine names or epithets of God, often used in personal devotion. In a ḤADÎTH from ABÛ HURAYRAH, we learn that ALLÂH has ninety-nine names by which He likes to be called, and whoever knows the ninety-nine names will enter Paradise. In the usual lists of the names, not all the names come from the QUR'ÂN

and not all the names or epithets of Allāh in the Qur'ān are on the list. For this reason, there has always been some mystery as well as discussion about the names. In theological circles, the names have been equated with the attributes of God, with the attendant discussion of whether those attributes constitute part of God's essence or are accidental. (See also MU'TAZILAH; SUBḤAH.)

## Assassins

A term of abuse applied to a group of ISMĀ'ĪLĪ SHĪ'Ī who resisted the Crusaders. The name, through French, refers to the mistaken notion that they used HASHĪSH to induce a mystic state as a spur to assassination and terror. (See also NIZĀRIYYAH.)

## astrology

The belief that the future fate of an individual can be predicted by an examination of heavenly bodies, this practice is firmly entrenched in Islamic popular cultures and has been generally condemned as antithetical to genuine Islamic teachings. Astrology was often inseparable from astronomy in the pre-modern Islamic world, and the Muslim scientific study of astronomy influenced the course of European scientific development in the fields of mathematics, navigation, and time-keeping, as well as in astronomy itself. Many star names are derived from the Arabo-Islamic astronomical tradition.

**'atabât** (Arabic: thresholds, steps)

The four SHĪ'Ī shrine cities of Iraq: NAJAF, KARBALĀ', Kāzimayn, and Samarrā', which contain the tombs of six of the IMĀMS.

## Atatürk, Mustafa Kemal

(1881–1938)

Founder of the modern Republic of TURKEY, who sought to reform Islam

on Western models and separate religion and politics. He abolished the caliphate in 1343/1924.

**'Aṭṭâr, Farîd ad-Dîn** (died c. 627/1230)

Persian mystical poet, whose *Manṭiq al-ṭayr* (Parliament of fowls) is an outstanding example of ŠŪFĪ writing.

## Averroes

See IBN RUSHD.

## Avicenna

See IBN SĪNĀ.

## Avrupa Milli Görüş Teşkilatı

Organization of Islamic Youth in Europe, an Islamist youth organization founded in 1985 from several previous groups.

## Awami League

The People's League of Bangladesh, founded in Dacca in 1949, became one of two major political parties that achieved Bangladesh's independence.

**'awrah** (Arabic: lit. the genitals)

The areas of the body that must remain covered to maintain modesty. (See also DRESS.)

## al-'Aws

One of the two chiefly Arab tribes in the city of MADĪNAH at the time of the Prophet. They were rivals of the other mainly Arab tribe, AL-KHAZRAJ, as well as the Jewish tribes. Like all the Arab tribes in the city, their tribe contained some Jews and the Jewish tribes contained some Arabs. Some of the clans of the 'Aws were slower to enter Islam, but after the battle of BADR they were active Muslims, and their rivalry with the Khazraj disappeared after the death of MUḤAMMAD.

**ʿāyah** (Arabic: sign, miracle, token; verse in the Qurʾān. Plural: ʿāyat)

In modern usage, the word almost always means a “verse” in the QURʾĀN, but Qurʾānic usage makes it clear that it often means a “miracle” or “wonder.” Commentators have played with this range of meaning and speculated about a hierarchy of verses, if any, and the heavenly reward for reciting them. The convention in the Qurʾān is to place the number of the ʿāyah at the end, rather than at the beginning. For those who know the Qurʾān, it is sufficient to quote only the beginning of the verse to recall the whole verse. (See also ḤĀFĪZ.)

## Aya Sofya

The largest mosque in ISTANBUL, it was originally the main church and seat of the Metropolitan of Greek Christianity, built by Constantius, the son of Constantine, in the middle of the fourth century. From an early time, it was called *Hagia Sôfia*, “Holy Wisdom.” When the city was taken by Muslims in 1453, the interior of the church was stripped of its Christian symbols and converted to a mosque. As a church, it was oriented toward Jerusalem, so various changes were made to redirect the QIBLAH toward Mecca. During OTTOMAN times, it was the chief mosque. In 1934, ATATÜRK changed the mosque to a state museum.

## āyatollâh

Honorific title in ITHNÂ ʿASHARIYYAH Shīʿī Islam, from Arabic *āyât Allâh*, meaning “sign of God.” The term is currently used to designate someone near the top of the Shīʿī ʿULAMĀʾ hierarchy.

**ʿayn** (Arabic: eye)

The evil eye. The superstition of the “evil eye” predates Islam. ABŪ HUR-AYRAH is attributed with the statement

that the Prophet said that the “evil eye” is real, but other authorities quote traditions in which Muḥammad strongly condemned this belief. In popular practice, the “evil eye” is averted by pious utterances, holding out the hand, with its five fingers, or wearing an amulet made in the shape of a hand or an eye. Tourist travel to the Middle East has increased the prevalence of such amulets, and in the West they have become symbols of identification with the Middle East and Islam in some circles.

## Ayyûb

The biblical Job. He is mentioned twice in the QURʾĀN (Q. 21:83–84, 38:40–44) as a person noted for his suffering. Post-Qurʾānic legend greatly expands his story, based partly on the Bible and partly on Jewish legend. He is counted among the prophets in Islamic commentaries.

## Ayyûbids

Kurdish dynasty in Syria and Egypt that flourished between 546/1169 and 648/1250, founded by Ṣalâḥ ad-Dîn (532/1138–589/1193).

**Azâd, Abû al-Kalâm** (1888–1956)

URDU journalist and Islamic reformer who, through his journal, *al-Hilâl*, sought to reform Indian Islamic society.

## Azâr

The name of the father of Abraham in the QURʾĀN (Q. 6:75).

**Azerbaijan** (Persian *Âdharbâyyân*)

A region in extreme northwest Iran, it borders on Iraq and Turkey. The chief city is Tabriz. In ancient times, it was ruled by the Medes, and was incorporated into the Persian empire. Zoroaster is said to have been born in this region.

Conquered by the Arabs in 18/639, it remained a Persian-speaking area, with a reported seventy languages or dialects spoken. In the sixth/eleventh and seventh/twelfth centuries, it was dominated by the SALJÛQ Turks. At the end of the ninth/fifteenth century, the ŞAFAVID dynasty arose in this area before ruling over the rest of Iran. The result of the Şafavid rise to power was the increasing domination of SHÎ'Î Islam. When the Russians captured the northern portion in 1323/1905 with the aid of the British, it was estimated to be nearly eighty percent SHÎ'Î. Persian control was restored in 1340/1921, but lost again to the Soviet Union at the beginning of World War II. It became independent in 1412/1991 with the collapse of the

Soviet Union. The state at present has no religious parties and professes religious freedom and tolerance.

### **al-Azhar**

A mosque-university built by the FÂṬIMIDS in AL-QÂHIRAH (Cairo) in the fourth/tenth century as a center of ISMÂ'ÎLÎ SHÎ'Î learning and missionary training. Şalâḥ ad-Dîn changed its orientation to SUNNÎ in the sixth/twelfth century. It is one of the preeminent places in the Islamic world to study QUR'ÂN, Islamic jurisprudence and related subjects, and statements by its faculty carry worldwide authority among Muslims.

# B

**Bâb** (Arabic: gate, door)

Among the ŞÛFÎ, this refers to the SHAYKH through whom one enters into inner wisdom; among the SHÎ'Î, the *Bâb* is the senior disciple of the IMÂM. With the *Imâm* in GHAYBAH, he is the gate to the HIDDEN IMÂM. The title was assumed by the reformist Sayyid 'Alî Muḥammad Shîrâzî (1235/1819–1266/1850). His prediction of the imminent arrival of the HIDDEN IMÂM caused social unrest and his execution, and led to the creation of the BÂBÎ movement, which was a forerunner of the BAHÂ'Î faith. Among the NIZÂRÎ ISMÂ'ÎLÎ SHÎ'Î, it is a title indicating high rank in the DA'WAH organization. Among the 'ALA-WIYYAH, the *Bâb* is identified with SAL-MÂN AL-FÂRISÎ and is thought to be reincarnated in each generation.

**bâbâ** (Persian/Turkish: father)

An honorific used for older men, it is used as the title/name of some ŞÛFÎ SHAYKHS.

**Bâbî, Bâbism**

The messianic movement of followers of the BÂB in nineteenth-century Iran. Ideas from this movement influenced the development of the BAHÂ'Î faith.

**Badakhshân**

A remote region of Pamîr in Central Asia, famous for its rubies, which is the

home to many ISMÂ'ÎLÎ SHÎ'Î. Its capital is Khârôgh.

**badal** (Arabic: substitute)

According to some ŞÛFÎ doctrines, the world is preserved by a fixed number of “saints” and, when one dies, another is sent as a substitute to maintain the number.

**Badr**

The battle of Badr, southwest of MADÎ-NAH, was the first major conflict between MUḤAMMAD and his supporters in Madînah and the people of MECCA in 2/624 and the first military victory for the new community. In spite of overwhelming odds, the Muslims were able to win the day. The early sources attribute the Muslim victory to divine intervention, and some say that a band of angels rode with Muḥammad's troops. This battle dealt a severe blow to the Meccan military capability and prestige, but did not stop them completely. They felt the necessity of punishing Muḥammad, and began preparing for the next encounter, which was at Uhud. For the Muslims, this was seen as a vindication of the truth of the faith, and many around Madînah saw it as such, also, because many bedouin tribes converted to Islam. In later Islamic literature, Badr has become a symbol of Muslim victory.

## Baghdâd

The major city in Iraq, it was founded by the 'ABBÂSID caliph al-Manşûr in 145/762 as the empire's capital. It was built on an ancient site, and the Arabs used the name after the ancient *Bagdadu*. Al-Manşûr called the city *madinat as-salâm*, the "city of peace." It was a round city with gates opening to the cardinal points of the compass, in the center of which was a huge green dome, all of which meant to symbolize that this was the center of the world. It was a major cultural and intellectual center under the caliphate, boasting, among other institutions, one of the first universities of the Islamic world, the BAYT AL-HIKMAH. The city was sacked by the Mongols in 656/1258, ending the 'Abbâsid caliphate. Under the Ottomans, it became a provincial capital and continued as an intellectual center of the region. As modern Iraq's capital, it was heavily bombed in the Gulf War of 1991.

## Bahâ' U'llâh

The title of Mîrzâ Ḥusayn 'Alî Nûrî (1233/1817–1309/1892), the prophet-founder of the BAHÂ'Î faith. Originally a follower of the BÂB, he was persecuted, along with the other Bâbîs, imprisoned, and banished to BAGHDÂD, where he became the spiritual leader of the Iranian Bâbîs in exile. His growing popularity provoked another exile to ISTANBUL and later to Akka in Ottoman Palestine. In 1863, shortly before his departure from Baghdâd, he claimed to be the promised "divine manifestation" of the Bâbî tradition. His tomb is near Haifa, Israel, the headquarters of the Bahâ'î religion. To his followers, he is known as *Jamâlî-i-Mubâarak*, "blessed beauty."

## Bahâ'î

The faith of the followers of BAHÂ' U'LLÂH who believe that God is mani-

festated in a chain of prophets by progressive revelation, including major figures of Judaism, Christianity, and Islam. All religions with prophets have intrinsic truth and are included under the faith's purview. Bahâ'is have been regarded by some Muslims, particularly the ITHNÂ 'ASHARIYYAH SHÎ'Î as heretics or non-Muslims and have been subject to persecution. The world-wide center of the Bahâ'î religion is in Haifa, Israel. For the Bahâ'î, God is transcendent but is mirrored through a constant series of prophets, starting with ADAM and proceeding through the Jewish and Christian prophets, Zoroaster, MUḤAMMAD, and then the BÂB. They believe in long cycles of history in which God is mirrored in the way best suited to the time. The moral precepts of the religion make it incumbent on the adherents to make the world a better place. They seek, among other things, to unify the human race, the unification of science and religion, gender equality, the elimination of prejudice, the elimination of extremes of wealth and poverty, and the rule of universal law.

## Bahîrâ (Aramaic: chosen)

The name of the Syrian Christian monk who, when MUḤAMMAD traveled as a boy with his uncle ABÛ TÂLIB to Syria, predicted his prophecy. In the various accounts of the event, the monk is supposed to have found a mark of prophecy on Muḥammad's body or seen a branch move to provide him shade regardless of where he moved. He said that he had found a prediction of Muḥammad's advent in his scriptures and warned Abû Tâlib to protect the boy from harm. This event took place, according to some traditions, when Muḥammad was twelve years of age, the same age as JESUS when he encountered the rabbis in the Temple. The figure of Bahîrâ is found in Greek, Syriac, and Christian Arabic literature

as a heretic monk who aided Muḥammad in the composition of the QUR'ĀN. These polemical works date from the early Islamic period and reflect the attitudes of some of the Christians of the time to the Islamic conquest.

**Bairam, or Bayram** (Turkish: festival)

The word refers to the Lesser Bairam, the ʿĪD AL-FITR, the three-day breaking of the fast of RAMADĀN, and the Greater Bairam, the ʿĪD AL-AḌḤĀ, the four-day feast of sacrifice beginning on the tenth of Dhû-l-Hijjah, in connection with the HAJJ.

### Bairamiyya

An order of dervishes, a group of the NAQSHBANDIYYAH ŞŪFÎ ṬARÎQAḤ.

**al-Bakka'î al-Kuntî, Aḥmad**  
(1803–1865)

Sudanese religious and political leader and head of the QÂDIRIYYAH ṬARÎQAḤ, whose letters are an invaluable source of pre-colonial Sudanese Islamic history.

**Ba'al, or Ba'al** (Arabic from Hebrew: lord, master; owner)

When the word is used as a common noun, it means the possessor of something, but, in religious terminology, it is the name of the preeminent Northwest Semitic pagan deity, the head of the Phoenician pantheon.

### Balkan states

The Muslim populations of the Balkan Peninsula are varied in ethnic origin and language, and are found in the countries of Hungary, Romania, Bulgaria, Albania, and the former Yugoslavia. They derive from three main sources: Turks from the conquest and occupation by the OTTOMAN EMPIRE, Muslims who settled in the area during the Ottoman

period, and converts to Islam from the indigenous population. The Muslims of Hungary were at their peak in the tenth/sixteenth and eleventh/seventeenth centuries, but were slaughtered or forced to convert after the Christian reconquest. The Romanian Muslims, who had always been a small community, suffered under Communist rule and comprise less than fifty thousand individuals, mostly of Turkish ethnic origin. Bulgaria counted nearly fourteen percent of its population as Muslim in the middle of the last century, but recent campaigns to make every citizen a "Bulgarian" have made recent estimates more difficult. The indigenous Bulgarian Muslims are known as Pomaks. The Islamization of Albania under the Ottomans was so complete that over seventy percent of the modern state is Muslim. Of those, eighty percent are SUNNÎ and of Albanian ethnic origin. The other twenty percent followed the BEKTÂSHIYYAH ŞŪFÎ order, the practice of which is recognized as an official religion in Albania. In the former Yugoslavia, particularly in Bosnia-Herzegovina and Kosovo, conflict between Christian nationalists and the Muslim communities have seen the Muslims reduced in numbers by acts of slaughter, "ethnic cleansing," and genocide. When the Ottomans entered the area by defeating the Serbs in 792/1389 at the battle of Kosovo, many inhabitants converted to Islam, thus giving the region a large Muslim population. Under the Ottomans and into the middle of the last century, Muslims, Christians, and Jews lived together in an open society. Most identified themselves as Bosnians rather than by religious group, and most were secular. In the second half of the fourteenth/twentieth century, Muslims were favored under the reign of Marshal Tito. With the breakup of Yugoslavia and the rise of Serbian nationalism in the last decades of the last century, Muslims have been the victims of great atrocities, while the

world communities have paid scant attention. The information being brought to light in the current war crimes trials in The Hague is only now beginning to indicate the extent of the disaster to the Balkan Muslim communities.

## **banks and banking**

The prohibition in the QUR'ÂN of RIBÂ, speculation and interest, has meant that Islamic financial institutions have sometimes had to find alternative means for capital investment from Western models in which the time value of money determines profit and procedures. Islamic banks generally shun any transactions that are tainted by Qur'anic and moral prohibitions. (See also GHARAR.)

**al-Bannâ', Ḥasan** (1324/1906–1368/1949)

Egyptian modernist reformer, founder of the Muslim Brotherhood (AL-IKHWÂN AL-MUSLIMÛN), who espoused ideals of Islamic statehood and social justice based on a return to the principles of the QUR'ÂN and SUNNAH. He demonstrated a spiritual bent at an early age, and, building on a solid religious education, was inducted into the Ḥaṣāfiyyah Sûfî order at the age of fourteen. He became a government schoolteacher in Ismâ'îliyyah in 1927, and was transferred to Cairo in 1933. Starting in 1928, he founded the movement and began public pamphleting and lobbying for reform. He was assassinated by Egyptian secret police in 1949.

**Banû Isrâ'îl** (Arabic: the children of Israel)

The usual Qur'anic term for the Jews mentioned in the Hebrew Bible. This phrase is never used, to our present knowledge, in pre-Islamic poetry, although the term AL-YAHÛD is found frequently. In a few instances, the term Banû Isrâ'îl is used for Jews contempor-

ary with MUḤAMMAD, although that depends on an interpretation of a verse from the QUR'ÂN. The term *al-yahûd* is also used for the biblical Jews as well as later Jews.

**baqâ'** (Arabic: subsistence, survival)

A Sûfî concept, the state of abiding or remaining with God after FANÂ'. It is generally understood to be the highest state in which the mystic, after "losing" the self in God, returns to the world, while still remaining with God, in order to do the work of helping perfect the world and lead others.

**al-Bâqillânî, Abû Bakr Muḥammad b. aṭ-Ṭayyib b. Muḥammad b. Ja'far b. al-Qâsim** (also Ibn al-Bâqillânî, died 403/1013)

He spent most of his life in BAGHDÂD, where he was a MÂLIKÎ jurist and judge, (QÂDÎ). He is best known as an Ash'arite theologian, who was responsible for popularizing and systematizing that school of thought. He is credited with fifty-two works, of which six are extant. Of his best known works, the *Kitâb al-I'jâz al-Qur'ân*, a treatise on the inimitability of the QUR'ÂN, is a seminal work, and his *Kitâb tamhîd* is a good example of his religious polemic. He is frequently cited by later writers. (See also AL-ASH'ARÎ.)

## **Baqliyyah**

A late third/early tenth-century sect of vegetarian QARMAṬÎ who did not eat garlic, leeks, and turnips. They abolished Muslim religious observance and displayed banners with the verses from the QUR'ÂN recalling the freeing of the BANÛ ISRÂ'ÎL from FIR'AWN.

**barakah** (Arabic: blessing)

Also commonly in the plural, *barakât*, blessings from God. In the Sûfî tradition,

it is the blessings and supernatural powers brought from God through the mediation of a WĀLÎ or saint. In popular belief, *barakah* is associated with places as well as people.

### Barelwî, Sayyid Aḥmad

(1786–1831)

Stringent north Indian reformer and proponent of JIHĀD, he opposed elements of ŠŪFÎ and SHÎ'Î practice that he said were SHIRK.

### Barelwis

Indian sect, followers of Maulânâ Aḥmad Rîzâ Khân (1856–1921) with a strong veneration of MUḤAMMAD. The group has now spread beyond South Asia and has many adherents in Great Britain.

### Baršîšâ

The name of the monk whom Muslim commentators on the QUR'ÂN identify with the person who believes in the devil and then is abandoned by him (Q. 59:16). In several versions of the story, the monk is an ascetic who is overcome with temptation and ultimately loses his soul.

**barzakh** (Arabic from Persian: obstacle, barrier)

The boundary between the Heavens, Hell and the Earth, which prevents souls from traversing from one region to the other. For some, it is the intermediary place between Heaven and Hell, in which, however, there is no purgation of sins. In this last sense, it is better understood as “Limbo” rather than “Purgatory.”

### basmalah

The word meaning the utterance of *bismi-llâhi-r-raḥmâni-r-raḥîm*, “In the name of ALLÂH, the Merciful, the



*Eastern Kufic calligraphy of the basmallah.*

Compassionate,” which precedes each chapter of the QUR'ÂN except the ninth, *sûrat at-tawba*, and is said and written by Muslims as a preface to many activities, speech-acts and writings.

### Başrah

A city in southern Iraq, it started as a military encampment during the early Islamic expansion. It quickly grew into a major religious center, in spite of the difficult climate. When 'ALÎ B. ABÎ TĀLIB employed the troops of the city in his fight against MU'AWIYAH, the city took on greater importance. In the second/eighth and third/ninth centuries, its dual role as a trading center and an intellectual center close to the 'ABBĀSĪD capital BAGHDĀD helped it become one of the major cities of Mesopotamia. After a period of decline, it revived as a center of SHÎ'Î as well as SUNNÎ learning.

**bast** (Persian: refuge)

A term meaning a place of sanctuary in which a person could seek refuge free from fear of being harmed, even if guilty of a crime. In Islamic Iran, it was associated with a mosque or the tomb of a WĀLÎ, whose *barakât* was thought to protect the refugee. The term became associated with the Iranian 1905–11 constitutional revolution in which people sought refuge in mosques from political retaliation. (See also BARAKAH.)

**bašt** (Arabic: delight)

The joyful state granted by God to ŠŪFÎs. It is the expansion of the heart

to receive revelation and insight from God.

### Ba'th Parties

Arab socialist parties of Syria and Iraq, which, while secular, regarded the coming of Islam to the Arabs as foundational to Arab identity.

### bâṭin (Arabic: esoteric)

This is applied particularly with reference to understanding certain verses of the QUR'ÂN, as opposed to ZÂHIR (exoteric, manifest).

### Bâṭiniyyah

See ISMÂ'ÎLÎ.

### bay'ah (Arabic: swear an oath of allegiance)

Usually thought to come from the Arabic word for sell, it has come to mean the making of an agreement, usually with a pledge or oath to abide by the terms of the agreed-upon contract. By extension, it has taken on the meaning of a pledge of loyalty to a person or a doctrine. It has been historically understood as the oath of allegiance to a caliph or ruler and the invocation of God's blessing on the ruler by the subjects. In modern Islamic political parlance, it has come to mean an "election" of an individual, implying, through the electoral process, the pledging of loyalty to the winner of the election. It should not, however, necessarily be understood to imply a "one person one vote" principle.

### Bayram

See BAIRAM.

### Bayt al-Hikmah

The institution of higher learning founded in BAGHDÂD by the 'ABBÂSÎD caliph al-Ma'mûn in 217/832. Its chief

early activity was the collection, storage, and translation of the corpus of classical philosophical and scientific works and the promotion of the study of medicine and allied fields. It is credited with being the first, or one of the first, institution of higher learning in Islam, and provided a model for many later Muslim universities. It was also, indirectly, the model for the European and American state university system through its influence on the University of Naples.

### bayt al-maqdis, also bayt al-muqqadas

The site of the Jewish Temple in Jerusalem. (See also AL-QUDS.)

### Bâzargân, Mehdi (1325/1907–1416/1995)

Born into a devout family of Iranian merchants, Mehdi Bâzargân was a French-trained engineer, a lay Islamic scholar, and a long-time pro-democracy activist. He participated in a reform movement in the early 1960s aimed at democratizing the SHÎ'Î clerical establishment. Bâzargân was imprisoned several times during the 1960s and 1970s for his nonviolent opposition to the SHÂH through groups such as the Liberation Movement of Iran, which he co-founded in 1961, and the Iranian Human Rights Association, which he co-founded in 1977. After the revolution of 1399/1979, he served as interim prime minister, but resigned after a year over the move of the clerics to the right. He continued to serve in the Iranian parliament for several years, and then retired from politics but remained as a symbol of opposition to the radical Islamic regime.

### Bektâshî, or Bektâshiyyah

Syncretic Turkish ŞŪFÎ order popular under Ottoman rule, but banned in modern Turkey. It is one of the official

religions of Albania. (*See also* BALKAN STATES.)

### **bid'ah** (Arabic: innovation)

In popular usage this has come to mean heresy. The accusation of fatalism associated with this term is obviated by the presence of the classifications of "good" innovations that were in accord with the QUR'ÂN and the SUNNAH of the Prophet.

### **Bilâl b. Rabâh** (died 20/641)

Abyssinian slave appointed by MUḤAMMAD as the first MU'ADHDHIN on account of the carrying quality of his voice. He was an early convert to Islam and suffered greatly until purchased and manumitted by ABÛ BAKR. He became a close Companion to the Prophet and achieved considerable social status during his lifetime.

### **Bilqîs**

The name given the Queen of Sheba in classical Islamic commentaries on the QUR'ÂN. Her story is popular in the TAFSÎR literature, describing her great power and wealth, which was overcome by SULAYMÂN. This led to her conversion to Islam. Whether she became a wife or concubine of Sulaymân was a subject of some speculation. (*See also* SABAEANS.)

### **Binyâmîn**

The biblical Benjamin, who is mentioned in the QUR'ÂN but not named. In the TAFSÎR literature, his story is given with details close to the biblical version plus some haggadic additions. The complicated relationship between Binyâmîn and YÛSUF is used in Islamic mysticism (Şûfîsm) as a metaphor for the relationship between man and God or the disciple and the master.

### **birthday**

*See* MAWLID.

### **birth rites**

Islam has no official birth rites mandated by the QUR'ÂN, but many Muslim communities have customary practices including the use of prayers to MUḤAMMAD, the use of amulets, recitation of the Qur'ân, and the whispering of the BASMALAH in the ears of a newborn to keep the child from evil.

### **bismi-llâhi-r-raḥmâni-r-raḥîm**

*See* BASMALAH.

### **black Muslims**

*See* NATION OF ISLAM.

### **blasphemy**

*See* SABB.

### **bohra, or bohorâ** (Gujarati *vohôrvû*: to engage in trade)

A term used in western India to refer to SUNNÎ Muslims, ISMÂ'ÎLÎ Muslims, and even some Hindus and Jains. When used for Ismâ'îlî Muslims, it refers to those who do not follow the AGHÂ KHÂN. They are found primarily in western India and claim some descent from Yemenî Arabs. The greater portion of the Bohorâs are Ismâ'îlî and they tend to be a tight-knit community, governed by their own customs and officials. Historically, they have had connections with the MUSTA'LÎ branch of the Ismâ'îlî found in the Yemen and in East Africa.

### **Bosnia-Herzegovina**

*See* BALKAN STATES.

### **Brazil**

The earliest Muslims in Brazil were Africans brought as slaves in the six-

teenth century. Brazil's modern Muslim population is mostly descended from SUNNÎ Lebanese migrants to Brazil, who came after World War II.

## Brunei

The Sultanate of Brunei is officially a Muslim country, with the majority of its citizens Malay SUNNÎ Muslims belonging to the Shafî'i legal school (MADH-HAB).

## Bukhârâ

A famous caravan city in Uzbekistan and center of Islamic learning under the Sâmanid dynasty in the fourth/tenth century, it was part of the Bukhârâ Khânate from about 1500 to 1920, linked culturally and politically to Samarqand, Balkh, and Tashkent. In 1920, it came under Soviet domination as part of Soviet UZBEKISTAN.

## al-Bukhârî, Muḥammad b. Ismâ'îl (194/810–256/870)

Famous collector of ḤADÎTHS, whose collection, known as the *Ṣaḥîḥ* (the "Sound"), became authoritative for SUNNÎ Muslims along with the collection of MUSLIM b. AL-ḤAJJÂJ. The *ḥadîths* were selected from over a half million on the basis of their reliability and accuracy, and arranged by topic. He is credited with a tremendous memory. Both his teachers and, later, his colleagues were able to correct their collections from his memory. He also wrote a history of the persons whose names appear in the ISNÂDs of his great work.

## Bukht Naṣṣar

The biblical Nebuchadnezzar is not mentioned in the QUR'ÂN, but is a prominent figure in the collections of TAFSÎR known as ISRÂ'ÎLIYYÂT. He is listed as one of the rulers of the world and as a Persian ruler. The mixture of legend and biblical text has given rise to

much discussion among Muslim and Western scholars about the sources for the stories of his life, and even as early as the Muslim medieval commentators, scholars have questioned the legendary character of his representation.

## Bûlâq

A small town near Cairo famous for its printing. A press was established in about 1821 by the state for military purposes, but it printed many editions of classical literary and religious works. The wide dissemination of its printed works contributed to the "Arab renaissance," and to the spread of much religious knowledge through its many printed editions of TAFSÎR and ḤADÎTHS.

## al-Burâq (Arabic: lightning)

The traditional name of the winged horse-like creature that bore MUḤAMMAD on his ISRÂ' (night journey) from MECCA to AL-QUDS (Jerusalem), to a place near the Western Wall of the Second Temple, and from there to heaven on his MÎ'RÂJ. Traditions also say that al-Burâq was the mount of all the prophets. There is a disagreement among the early commentators about whether the journey was in the flesh or spiritual.

## burdah (Arabic: cloak)

A long woolen cloak that can be used as a blanket or wrap at night. The *burdah* of the Prophet is reported to have been one of the treasures of the 'ABBÂSID caliphs that was destroyed by the MONGOLS in the sack of BAGHDÂD in 1258. An alternate tradition reports that the Prophet's cloak was not destroyed, but was preserved in ISTANBUL.

## al-burhân (Arabic: proof)

The proof or demonstration of truth that comes from God. The QUR'ÂN itself is held to be the *burhân* of God's existence



*Muslim woman wearing a burqu'.*

and creative activity. In this sense, it is related to the concept of the Qur'anic verse, the 'ÂYAH, as the sign of the miracle or the miracle itself.

### **Burhâniyya**

A popular Egyptian ŞUFÎ order named after its founder, Burhân ad-Dîn Ibrâhîm

b. Abî al-Majd 'Abd al-'Azîz ad-Dasûqî (644/1246–687/1288). It is also known as the Dasûqî order.

### **Burhânuddîn, Sayyidnâ Muḥammad** (born 1333/1915)

Current head of the Dâ'udî branch of the BOHRÂ ISMÂ'ÎLÎ community.

### **burqu', or burqa'**

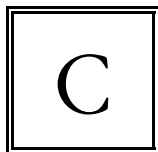
A long woman's veil that covers the body except for the eyes and the tips of the fingers. (*See also* CHÂDOR; DRESS; HĪJÂB.)

### **bûstân** (Persian: garden)

When the word comes into Arabic, it refers to gardens of a great variety. In religious usage, it refers to the garden of Paradise, AL-JANNAH.

### **Buzurg-Umîd, Kiyâ** (died 532/1138)

The successor to ḤASAN-I ŞABBÂḤ of ALAMÛT as chief DÂ'î of the NIZÂRÎ ISMÂ'ÎLÎ SHÎ'Î. Under his leadership, Ismâ'îlî influence expanded in the face of continuing hostility. His tomb has been the location of pious veneration.



## Cairo

See AL-QÂHIRAH.

## calendar

The Islamic religious calendar is a lunar calendar of twelve months and is, therefore, shorter than the solar calendar by about eleven days. Muslim festivals cycle through the solar year in a thirty-three-year period. The beginning of the calendar is the HIJRAH, which took place in 622 C.E. Some Western writings refer to the Islamic date with the designation A.H., an abbreviation for *Anno Hegirae*.

## caliph

See KHALÎFAH.

## Caliphate Movement

See KHLÂFAT MOVEMENT.

## calligraphy

The decorative use of verses from the QUR'ÂN and pious phrases has been from early times a distinctive Islamic artform. Some attribute its development to statements by the Prophet and to Islam's aniconic tendencies.

## call to prayer

See ADHÂN.

## cassettes

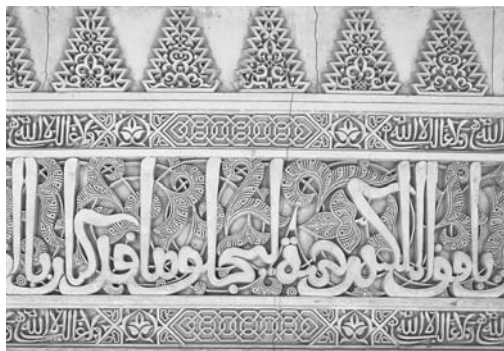
In the last quarter of the twentieth century audio cassettes became both instruments of revolutionary mass communication, as in the period leading to the 1979 Iranian revolution, when the SHÂH controlled the mass media, and an easy means of spreading sermons and Qur'ânic study materials.

## čelebî (Turkish: wise man)

Honorific title used in Turkish Muslim countries in pre-modern times.

## châdor (Persian)

A large black cloak and head veil, which leaves the face open, worn in Iran and elsewhere. (See also BURQU'; DRESS.)



*Calligraphy relief from the Myrtle Court, Alhambra, Spain.*

## charity

See ŞADAQAH; ZAKÂT.

## China

Muslim merchants from the Middle East brought Islam to China as early as the eighth century. With the conversion of Central Asian peoples, such as the Khazakhs and Uighurs, Islam grew. Some Chinese Muslims, known as Hui, exist today, indistinguishable from the larger population except in religion.

## Chiragh ‘Ali (1844–95)

Indian modernist and reformer associated with Sir Sayyid AḤMAD KHÂN and the ALIGARH Movement.

## Chishtiyyah

One of the major ŞŪFÎ orders of South Asia, named after Mu‘inuddîn Chishtî (d. 1236), and characterized by the ecstatic listening (SAMÂ‘) to music and



*Children in a Muslim kindergarten, Xian, Shanxi province, China.*

poetry. Its chain of authority (SILSILAH) is traced by its adherents to MUḤAMMAD through ‘ALÎ B. ABÎ TÂLIB. Many of the members of this order are ascetic and practice their DHIKR silently, regulating the breath. Its syncretic harmonization of Islam with Indian culture has brought criticism from some Muslim jurists.

## circumambulation

See TAWÂF.

## circumcision (Arabic *khitân*)

Although widespread, male circumcision among Muslims is not mandated in the QUR’ÂN and there is debate whether it is FARḌ (legally obligatory) or SUNNAH of the Prophet. It is often associated with purification, and is then called ṬAHÂRAH. The age of circumcision varies from country to country, usually happening before or at puberty. Traditions relate the practice to the prophet Abraham.

## clitoridectomy

“Female circumcision,” the clitoridectomy, is pre-Islamic in origin and has no foundation in the QUR’ÂN, but is mentioned in some of the traditions of the Prophet, which aim to ameliorate this practice. In recent times, it has been outlawed in many countries (e.g. Egypt and Sudan) and is the subject of international women’s and human rights campaigns advocating its eradication, but its elimination is widely resisted at the community level.

## Companion

See ŞAḤĀBAH.

## Companions of the Cave

See AŞĤÂB AL-KAHF.

## **Conseil National des Français Musulmans**

A lobbying association aimed at the improvement of Muslim life in France.

## **consensus**

*See* IJMÂʿ.

## **Constitution of Madīnah**

The agreement between MUḤAMMAD and the Jews and Muslims of MADĪNAH, establishing the Jews as one ʿUMMAH (religious community), and the Muslims as another, with mutual rights and obligations. This agreement and others made in the Prophet's lifetime formed the basis for establishing non-Muslims within the Islamic polity. (*See also* AHL AL-KITÂB; DHIMMĪ.)

## **conversion**

Conversion may be understood as conversion to Islam, that is, submission to God (the meaning of the word Islam), or

conversion away from Islam, regarded as apostasy. Following the Muslim belief that all humans are born Muslim, conversion to Islam can also be viewed as a return to that state. The formal ceremony usually involves the recitation of the SHAHÂDAH, the profession of faith, in the presence of witnesses, followed by the practice of the other PILLARS, most notably ṢALÂT (prayer). For males, CIRCUMCISION is often required, and in some communities the practice of adopting a "Muslim name" is common.

## **creed**

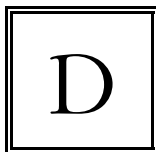
*See* ʿAQÎDAH.

## **crested**

*See* HILÂL; RED CRESCENT.

## **customary law**

*See* ADAT.



**dâ'î** (Arabic: caller)

One who summons someone to Islam, a missionary. The term was used in both SUNNÎ and SHÎ'Î circles, but became associated with SHÎ'Î missionary activity at an early date. In ISMÂ'ÎLÎ circles, the *dâ'î* is the representative of the IMÂM. The circles of *dâ'îs* are arranged hierarchically, culminating in the *dâ'î ad-du'ât*, the “Summoner of the Summoners” or, sometimes, the BÂB. At times when the *Imâm* was not in power, or at times of persecution, the circle of *dâ'îs* was secret or known only to a few. They served as political leaders but also carried on a strong intellectual and scholarly tradition, writing many of the major theological works of Ismâ'îlî Islam. The particulars of their functioning has varied among each of the groups of Ismâ'îlî in different historical periods. (See also DA'WAH.)

**da'îf** (Arabic: weak)

This is applied as a technical term in classifying HADÎTH implying unreliability.

**ad-Dajjâl** (Arabic: the deceiver)

The term for the Muslim “anti-messiah,” who will come at the end of time, rule over an unjust world for a period of forty days (or years), after which all who are left will convert to Islam before the Day of Judgment. This word and the asso-

ciated traditions are elaborated through the use of Syriac Christian texts by the early commentators, some of whom see the figure of 'Îsâ (JESUS) as one of those who helps destroy ad-Dajjâl. While this figure is not mentioned in the QUR'ÂN, the tradition has become associated with the story of DHÛ-L-QARNAYN (Alexander the Great) and his walling up of YA'JÛJ WA-MA'JÛJ (Gog and Magog). In many of the narrative geographies of the world, some attention is given to the location of the home of ad-Dajjâl, the conclusion generally being that it is just beyond the then current known world, to the east. (See also YAWM AD-DÎN.)

**Damascus**

See DIMASHQ.

**dan Fodio, Usuman ('Uthmân)**  
(1754–1817)

Religious leader and reformer in Nigeria best known for his two-stage JIHÂD, the preaching *jihâd* or missionary activity, and the subsequent *jihâd* of the sword when preaching failed. Through his efforts, Islam became the dominant religion of Nigeria. (See also MAHDÎ; SOKOTO CALIPHATE.)

**dâr al-'ahd** (Arabic: realm of treaty)

According to some commentators, there are exist lands, between the DÂR AL-ḤARB

and the DÂR AL-ISLÂM, that are under covenant but not yet under Islamic control. The theorists say that such areas of land would be destined to become Islamic. Such an area is a place of non-belligerence and peace. (See also DÂR AŞ-ŞULĤ.)

**dâr al-ḥarb** (Arabic: realm of war)

In classical Islamic jurisprudence, these are the non-Muslim areas of the world opposed to Islam. Most of the theorists did not regard it as necessary to actually wage open warfare against this area of the world, but rather to conduct active missionary work DA'WAH, to convert the area to Islam.

**dâr al-islâm** (Arabic: realm of submission)

These are the areas of the world under Islamic control. According to most theorists, these areas can include non-Muslims as part of the polity as long as they fall into the DHIMMÎ classification.

**dâr aş-şulḥ** (Arabic: realm of peace)

In Shâfi'i jurisprudence a third area beside the DÂR AL-ḤARB and the DÂR AL-ISLÂM in which non-Muslims live in peaceful treaty agreement with Muslim states. (See also DÂR AL-'AHD.)

**Dar Ul Arqam**

A Malaysian non-governmental DA'WAH movement that stresses Islamic revival.

**Darul Islam**

The Indonesian Islamic insurgent movement between 1948 and 1962.

**darwîsh** (Persian: poor)

Known in English as "dervish," a member of ŞÜFÎ orders such as the MEVLEVÎ "whirling" dervishes. In Islamic circles, the term also connotes a person who is a member of a mendicant

order, sometimes called a FAQÎR, from the Arabic word meaning to be poor.

**Dâ'ûd, also Dâwûd, or Dahûd/Dahood**

David, one of the pre-Islamic prophets mentioned in the QUR'ÂN. He is associated with the ZABÛR (Psalms).

**da'wah** (Arabic: summons)

Preaching; the missionary call to Islam; religious outreach. In the Qur'anic usage, it means the call by Allâh to humans to adhere to the religion of Islam. While the term has been associated with the ISMÂ'ÎLIYYAH, it is in common use in SUNNÎ circles, with many Muslim institutions of higher learning having departments of *da'wah*.

**dawlah** (Arabic: state, government)

The word is often used to indicate an Islamic state. (See also 'UMMAH.)

**dawr** (Arabic: age, revolution, turn, epoch)

A technical term among the ISMÂ'ÎLÎ SHÎ'Î referring to an era of religious history. *Dawr-i satr* is the age in which the Ismâ'îlî Shî'î IMÂMS are in concealment, while *dawr-i kashf* is the epoch in which they are manifest.

**dawsah** (Arabic: step, tread)

A ceremony reported to have been performed by the SHAYKH of the ŞÜFÎ Sa'dî order in Cairo and elsewhere in which the shaykh would ride a horse over the backs of prostrate devotees without any injury. This ceremony was associated with the MAWLID celebration of the birth of the Prophet.

**Deobandis**

The reformist 'ULAMÂ' associated with the school at Deoband, India, ninety miles northeast of Delhi, founded in

1282/1867 to reform Islam in India. They are of the ḤANAFÎ MADHHAB, practice IJTIHÂD, and rely on ḤADÎTHS to emulate MUḤAMMAD.

## dervish

See DARWÎSH.

## destiny

See QADAR.

## devil

See IBLÎS.

**dhabḥ** (Arabic: slaughtering by cutting the throat)

All meat must be properly and ritually slaughtered in order to be ḤALÂL, or permissible. For large animals, this is done by orienting the animal toward the QIBLAH, pronouncing the name of God over the sacrificial animal, slitting its throat, and draining as much blood as possible. Different schools of Islamic law have more specific requirements for proper ritual slaughter. When *ḥalâl* meat is unavailable, it is permissible for Muslims to eat kosher meat.

**dhabîḥah** (Arabic: victim)

The name given to the properly chosen and prepared animal for the ritual slaughter during the time of the ḤAJJ. The rules governing the type of animal and its proper characteristics are spelled out in great detail in books of FIQH.

**dhanb** (Arabic: sin)

In Muslim legal practice serious sins are associated with ḤADD, punishment under the legal system (SHARÎ'AH). All sins may be mitigated or forgiven by sincere repentance (TAWBAH), a matter between the individual and God. The exception is the sin of SHIRK.

**dhikr** (Arabic: mention, remember)

Also pronounced *zikr* or *zekr* in some Islamic languages, it is the ritual utterance of the name of God or God's praise. In ŞÛFÎ usage it is the litany that is the core of worship, such as the repetition of a phrase like *Allâhu akbar* or the BASMALAH.

**dhimmî** (Arabic, from *ahl al-dhimmah*: people benefiting from protection)

Non-Muslim free communities living under Islamic law (SHARÎ'AH), who enjoy legal status and are subject to some restrictions and taxes. While it is usually limited to Jews, Christians, Sabaeans, and Zoroastrians, some Islamic courts in India also included those Hindus who supplied military assistance in exchange for land ownership. (See also AHL AL-KITÂB; IQTÂ'; JIZYAH; KHARÂJ.)

## Dhû-l-Ḥijjah

The last month of the Muslim lunar CALENDAR in which the pilgrimage (ḤAJJ) occurs.

## Dhû-l-Kifl

A prophet mentioned in Q. 21:85 and 38:48. Scholars have proposed several uncertain identifications with various biblical figures. The most usual identification is with Ezekiel, although certain features of his story have led some to identify the figure with AYYÛB (Job).

**Dhû-l-Qarnayn** (Arabic: the possessor of two horns)

A figure appearing in Q. 18:83–98, identified by some as Alexander the Great (al-Iskandar), who built a barrier against Gog and Magog (YA'JÛJ WA-MA'JÛJ). In the TAFSÎR literature, other figures are mentioned as Dhû-l-Qarnayn. It is generally agreed that he was a believer in Islam, and some even argue

that he should be ranked among the prophets.

**Dhû-n-Nûn** (Arabic: the possessor of the fish)

An epithet of the prophet Jonah (Arabic Yûnus); Abû-l-Fayḍ Thawbân b. Ibrâhîm Dhû-l-Nûn al-Miṣrî (c. 180/796–c. 246/861), an Egyptian Şûfî famous for opposing the MU'TAZILAH on the issue of the createdness of the QUR'ÂN and of writing the first systematic treatise on Şûfî practice, only known, however, through later quotations.

## dietary rules

The QUR'ÂN and the SUNNAH divide foods into permitted (ḤALÂL) and forbidden (ḤARÂM), or pure (*tâhir*) and impure (*naġis*). Prohibited foods include pork, alcoholic beverages (KHAMR) and food improperly slaughtered or dedicated to an idol. Muslims are permitted to receive food from Jews and Christians, and at all times issues of health and survival take precedence over prohibitions and fasting.

## Dihlawî, Shâh Walî Allâh

See WALÎ ALLÂH, SHÂH.

## Dimashq

The city of Damascus is the largest city in Syria and one of the oldest cities in the world. It was conquered by Muslims in 14/635, and under the 'UMAYYAD caliph MU'ÂWIYAH became the capital of the 'Umayyad dynasty. It remained an important Islamic center even when the 'ABBÂSIDS moved the caliphate to BAGHDÂD in the 133/750. The city is rich in Islamic monuments, including the famous Great Mosque of the 'Umayyads built by the caliph Walîd I in the first/eighth century.

**dîn** (Arabic: religion, faith; judgment)

Faith or religion; in the phrase YAWM AD-DÎN, it means the "Day of Judgment."

## divorce

While divorce is permissible in Islam, traditions from the Prophet declare it to be a hateful practice in the eyes of God. Legislation in the QUR'ÂN and the SUNNAH of MUḤAMMAD ameliorated the pre-Islamic practice of easy divorce without regard to the welfare of the wife or the children. Islamic law demands monetary settlement for a divorced woman and a waiting period of three menstrual cycles ('IDDAH) before she can remarry. Any offspring from a union belongs "to the bed of the father," making the father primarily responsible for the care of the children. The power to initiate divorce has been traditionally located with the man, although in some Islamic states, women have been granted that power. In SHÎ'Î Islam, the termination of a MUT'AH marriage does not require a divorce, since it is a time-limited union. In all cases, under Islamic law, divorce is a personal contract between two individuals rather than a state-sanctioned contract.

## Djibouti

Small Muslim country on the coast of the Horn of Africa.

## Dome of the Rock

See QUBBAT AL-ŞAKHRAH; AL-QUDS.

## dowry

See MAHR.

## dress

Muslim dress varies widely among different cultural regions, reflecting local custom and current ideology. There is no



*Iranian Muslim women wearing the chador.*

one dress code among all Muslims. The QUR'ÂN enjoins both men and women to guard their modesty, and women are commanded to cover their bosoms. Women are permitted greater freedom of dress within the inner family circle than in public (Q. 24:30–1). Believing women are enjoined also to wrap their outer garments around them, as a mark of their belief and to forestall molestation (Q. 33:59). All Muslims are to dress appropriately for worship, with only indecency forbidden (Q. 7:31–3). Passages in the SUNNAH elaborate on Muslim dress, such as restricting men from wearing silk or gold. Among some Muslims, elaborate coverings for women, along with other restrictions, have become external signs of a religious commitment to fundamentalist principles. (See also 'ABÂ'AH; 'AWRAH; BURQU'; CHÂDOR; HIJÂB; MODESTY.)

## Druze

A religion separate from Islam that developed from the teachings of Muḥammad b. Ismâ'il al-Darazî (fl. 408/1017) that held that the sixth FÂTIMID caliph, AL-HÂKIM BI-'AMR ALLÂH, was divine and did not die but went into GHAYBAH or occultation. The religion is esoteric, elitist, and its members are permitted to practice TAQIYYAH,

or religious dissimulation, giving the impression that they are Muslims or of any other religion in circumstances in which it would be dangerous to reveal their religion. They call themselves *muwabbhidûn*, “unitarians.” They are found chiefly in the areas around Lebanon, Syria, and Israel, and have played a major role in the shaping of modern Lebanon. In Israel they have enjoyed special status because of their separation from Islam and Christianity.

## du'â' (Arabic: invocation)

Prayer or supplication, this term can refer to a formal, ritual prayer or an extra-rogatory prayer made at any time. In the second, personal, sense, the request to God can include anything and be uttered at any time. Jurists have tried to classify the circumstances when such a prayer would be more efficacious, but, in keeping with the tradition that nothing stands between the believer and God, such works have been hortative rather than legislative. (See also ŞALÂT.)

## Duldul

The name of the mule given MUḤAMMAD by the Byzantine emperor Heraclius (Arabic Muqawqis), and which was the Prophet's mount in the battle of Hunayn. It is also reported that 'ALÎ B. ABÎ TÂLIB rode this mule in the battle of the Camel.

## dunyâ (Arabic: nearest)

The term is used in the QUR'ÂN and in the religious tradition to mean the “world,” that is, the physical, sensorial world, as opposed to the spiritual world. While some Muslims practice strong asceticism and rejection of this world, the overwhelming majority adhere to a balance between the quest for spiritual salvation and partaking in this life, following the maxim attributed to the Prophet, “There is no ‘monkhood’ in Islam.”

## Durrânîs

This dynasty, also known as the Abdalîs, was founded by 'Aḥmad Khân 'Abdalî (1163/1747–1187/1772) in 1163/1747 in present-day AFGHANISTAN, and lasted until it was overthrown in 1393/1973 by a proto-Soviet military coup. At its height, the Durrânî empire stretched from Khurasan to Kashmir and the Punjab, and from the Oxus river to the Indian Ocean. It had the support of ethnic Uzbeks and Pashtuns, and was strongly influenced by ŞŪFÎ ideals. The dynasty declined through the thirteenth/nineteenth century, and in the fourteenth/twentieth century the rulers were primarily concerned with keeping the family in power rather than developing the country. The last king, Zâhir Shâh,

who ruled from 1352/1933 to 1393/1973, is currently seeking to regain his throne and reestablish the dynasty.

## Durûz

*See* DRUZE.

**dustûr** (Persian: one who exercises authority)

In pre-modern times, the word meant rule, regulation, or the person who exercised the office that enforced the rules and regulations. Hence it is included in the titles of viziers and other court officials. In modern Arabic, it has come to mean “constitution,” as in the legislated constitutions of the various states.

# E

## Egypt

Over ninety percent Muslim and predominantly SUNNÎ, Egypt has been a major Islamic center since the time of the second caliph, 'UMAR b. 'Abd al-Khaṭṭāb (r. 12/634–23/644). Its capital is Cairo (AL-QÂHIRAH). Arabic speaking, home of AL-AZHAR, major publishing houses and a strong intellectual life, Egypt has been the center of much Islamic and Arabic thought. (See also BÛLÂQ.)

## elephant

See FÎL.

## Elijah

See ILYÂS.

## Elijah Muhammad (1897–1975)

Born Paul Robert Poole, he was the leader of the Black Muslim movement the NATION OF ISLAM. Influenced by Fard Muḥammad, he taught that blacks in the United States were descended from the Arabian Shabazz tribe and that white people were descended from the devil. Under his leadership, the Nation of Islam movement was separate from worldwide Islam in its fundamental beliefs and lack of tolerance.

## Enoch

See IDRÎS.

## ensoulment

Many Muslims believe that the soul of a person is implanted in the body one hundred and twenty days after conception. This notion, found in the ḤADÎTH, has affected notions of ABORTION, INHERITANCE associated with the death of infant heirs, and other similar areas. Popular stories and practice, however, assume that the evil inclination of humans is implanted at birth, and some will recite the formula *bismi-llâh ar-rahmân ar-rahîm*, "In the name of God, the Merciful and Compassionate," to avert the devil's plan.

## eschatology

Islamic views about the end of time, the Day of Judgment (YAWM AD-DÎN) and the AFTERLIFE (AL-'ÂKHIRAH) vary greatly, but most Muslims agree that prior to the Day of Judgment, the forces of evil, led by AD-DAJJÂL, the Deceiver or false Messiah, and Gog and Magog (YA'JÛJ WA-MA'JÛJ) will clash with the forces of good, led by the MAHDÎ and/or JESUS. This will be followed by a general judgment of all souls, the righteous going to Heaven (see AL-JANNAH) and the evil going to torment in Hell (see JAHANNAM). (See also IBLÎS; MUNKAR WA-NÂKÎR.)

## Eve

See ḤAWWÂ'.

**exegesis**

*See* TAFSÎR.

**Ezra**

*See* ‘UZAYR.

**Ezekiel**

*See* DHÛ-L-KIFL.

# F

**faḍâ'il** (Arabic: excellence; sing. *faḍilah*)

The genre of literature written in praise of, first, the QUR'ÂN, then the Companions (*ṣaḥâbah*) and other religious worthies, cities, provinces, and holy months. As a genre, it lists and extols the virtues of its subject. During the time of the Crusades, a considerable literature developed around Jerusalem, known as *faḍâ'il al-Quds*, which was intended to strengthen in the minds of Muslims their claim to that holy city. Material from this corpus is actively used today by Palestinians in the Palestinian–Israeli conflict.

## Fadak

An ancient Arabian Jewish agricultural town, the inhabitants of which made a treaty agreement with MUḤAMMAD that they would be allowed to remain on their land, sharing the produce, which was used to aid the poor and travelers. After Muḥammad's death, his daughter FÂṬIMAH and the caliph ABÛ BAKR disagreed about whether she should inherit the proceeds from the town or whether they should remain state property. Abû Bakr's refusal to grant her claim is viewed by SHI'Î as an injustice. Sometime during or after the reign of the caliph 'UMAR, the Jews of Fadak were expelled, albeit with token compensation that recognized their ownership of the land.

**Faḍlallâh, Muḥammad Ḥusayn** (born 1935)

Lebanese SHI'Î scholar and leader of the HIZBULLÂH (Party of God), named by Âyatollâh Rûḥollâh KHOMEINÎ as MARJÎ' AT-TAQLÎD, a source of imitation. He was instrumental in drafting the Lebanese Islamic constitution. His theology and views about revolutionary social action are intertwined, and he preaches that the Shi'ite Islamic revolution should be completed in Lebanon and throughout Palestine, with the resultant subjugation of Christians and expulsion of Jews. He espouses an activist UṢÛLÎ form of Shi'ism that stresses IJTIHÂD as a means to solve modern problems.

## faith

See ÎMÂN.

## Faith Movement

See ILYÂS, MAWLÂNÂ MUḤAMMAD.

**Fakhr ad-Dîn ar-Râzî, Abû 'Abd Allâh Muḥammad b.**

**'Umar b. al-Ḥusayn** (543/1149–606/1209)

One of the most prominent SUNNÎ theologians and religious philosophers, he studied in the town of Rayy. He engaged in religious polemic against the MU'TAZILAH, who forced him to leave

the city and undertake a series of trips, finally settling in Herât. He is said to have had an excellent memory, and to have been a great teacher and an excellent preacher. He was a prolific and encyclopedic writer whose works cover history, FIQH, TAFSÎR, KALÂM, and FALSAFAH, among others. Of his many works, his *Mafâtîḥ al-Ghayb*, his monumental commentary on the QUR'ÂN, demonstrates his anti-Mu'tazilite views, as it was written against the *tafsîr* of AZ-ZAMAKHSHARÎ. His *Munâẓarât al-'Allâmah Fakhr ad-Dîn* is an autobiographical exposition of his various intellectual encounters with other scholars and shows his positions on various subjects.

**Fakhreddîn, Riẓâeddîn** (1859–1936)

Russian Muslim reformist and educational advocate. He was an advocate of a modified pan-Turanism and of Islamic modernism.

**falsafah** (Arabic from Greek: philosophy)

This concept tends to be opposed to theology, KALÂM. The tradition of philosophical thought was derived from the Hellenistic Greek tradition and has been opposed by many Muslim thinkers, who have seen such speculative thought as antithetical to the religion of Islam. Nevertheless, many early groups actively promoted philosophical thinking and the use of the tools of philosophy, such as logic, to promote their causes. The SUNNÎ unease and rejection of philosophy has something to do with its association with SHÎ'î speculative theology. In the course of arguments about religion, *kalâm* itself was strongly influenced by philosophy, and the Islamic philosophical tradition has been a strong one. Many famous Greek philosophers are known in whole or in part because of the preservation of their texts by Islamic philosophers.

## family

The family and its extensions, the clan and the tribe, have been basic social units in Islamic societies up to and including modern times. The QUR'ÂN ameliorates the situations of women and children. Women are protected from divorce during pregnancy and nursing, and children are assured economic support in the Prophetic traditions by being assigned "to the bed of the father." In pre-modern agrarian societies, the extended family was the basic economic unit, and the family metaphor is often extended to all Muslims as "brothers" and "sisters" in the Islamic family. Pressures from the modern world are threatening the family structure in modern Muslim societies with the same range of reactions and transformations we see in the West.

## family law

According to some, family law is the heart of the SHARÎ'AH, or Islamic religious law, but it has no distinct existence in the traditional treatises outside laws for marriage, divorce, women, inheritance, and other laws of personal status. In the last century, many Muslim states have adopted reforms in family laws, restricting polygamy, allowing for wife-initiated divorce, assuring equity in property rights between husband and wife, and, often following Western models, adopting codes for family law. These codes, which have been influenced in many instances by colonial forces, have fallen under stringent scrutiny and attack by Islamist activists, however, who see the codes as contravening their interpretation of the QUR'ÂN.

## family planning

There is no unanimous opinion among Muslim jurists about family planning, meaning the limitation of the number of children. Some, arguing from

HADÎTHS that permit *coitus interruptus*, allow contraceptives. Some allow contraceptives only if the wife permits their use. Others, also relying on *hadîths* and prohibitions in the QUR'ÂN, call contraception infanticide. The Grand MUFTÎ of Jordan, Shaykh 'Abdullâh al-Qalqilî, issued a FATWAH in 1964 allowing contraception as long as it was not injurious to the health. The use of ABORTION after 120 days of gestation is almost generally condemned and not allowed as a method of contraception.

**fanâ'** (Arabic: annihilation)

Among the ŞÛFÎ, this Arabic term indicates the passing away of the mystic's earthly ties and his absorption into God, without, however, the loss of individuality.

**faqîh** (Arabic: jurist; pl. *fuqahâ*)

An expert in FIQH, specialized legal knowledge.

**faqîr** (Arabic: pauper)

One who is poor or destitute. In religious terms, the word is used to refer to those renunciants who have given up all worldly possessions. They are, in some circles, regarded as having special spiritual powers. In popular use, the term refers to a beggar, and, since the time of the British in Islamic India, to a beggar who performs tricks and feats of magic for money.

**al-Farâbî, Abû Naşr Muḥammad b. Muḥammad**  
(died c. 339/950)

One of the chief philosophers of medieval Islam; very little is known of his life. He was Turkish and was supported during his lifetime by Sayf ad-Dawlah, the SHÎ'Î ruler of Aleppo. Through a Christian Nestorian teacher he was introduced to the philosophical thinking

of Aristotle. He saw Islam as the ultimate home for philosophical thought, and held that human reasoning was superior to all other forms of knowledge, including religious knowledge. He was a harmonizer between the views of Aristotle and Plato, holding that the differences resulted from a misunderstanding of the underlying truth. In the West, his works were translated into Latin and influenced the development of European medieval philosophy. He was known as Alfarabius, and was called the "Second Teacher," the first being Aristotle.

**farḍ** (Arabic: religious duty)

Religious obligations in Islam are divided between *farḍ 'ayn*, duties incumbent on each individual and *farḍ kifâyah*, those incumbent on the community. An example of the first would be daily prayer, incumbent on each individual. Of the latter, the responsibility of reciting a funeral prayer is fulfilled if at least one individual performs it, but the whole community sins if it is not performed. In most circles *farḍ* and *wâjib* are synonymous, except in the HANAFÎ tradition, where *farḍ* refers to those obligations derived directly from the QUR'ÂN and *wâjib* to those derived from reason.

**al-Fârûqî, Ismâ'îl Râjî** (1921–86)

Islamic activist scholar born in Palestine and educated in the Arab world and the United States. He sought the integration of Islamic knowledge and modern learning with the goal of revitalizing Islam and expanding its influence in the West. He served an active role in the Islam section of the American Academy of Religion and in the American Oriental Society. He and his wife, Lois Lamyâ' al-Fârûqî, were killed by an intruder in their home.



*Courtyard of the al-Qarawiyyîn mosque in Fâs.*

## **Fâs, also Fez**

This important town in Morocco was founded in the second/eighth century by the Idrîsids but came into prominence under the Almoravids beginning in the fifth/eleventh century. It is known for its Hispano-Muslim monuments, the most famous of which is the al-Qarawiyyîn mosque.

## **fasting**

See ŞAWM.

## **al-fâtîḥah** (Arabic: the opening)

The first chapter of the Qur'ân. Early collections of the Qur'ân did not include this first chapter, and some regard it as an early liturgical prayer associated with the Qur'ân as early as MUḤAMMAD's lifetime. It is an important part of every prayer ŞALÂT, since it is recited at the beginning of each RAK'AH, or seventeen times a day. The chapter is used as an amulet in popular magic, and its recita-

tion is thought to have curative powers for the sick; the seven letters of the Arabic alphabet missing from the chapter are also thought to have magical powers.

## **Fâtimah** (605–11/633)

The daughter of the Prophet MUḤAMMAD by his first wife, KHADÎJAH BT. KHUWAYLID. She married 'ALÎ B. ABÎ ṬÂLIB and bore AL-ḤASAN B. 'ALÎ and AL-ḤUSAYN B. 'ALÎ. She is one of the "people of the cloak" (*aşḥâb al-kisâ*), consisting of her, 'Alî, al-Ḥasan, and al-Ḥusayn, whom Muḥammad took under his cloak and pronounced as members of his family, an event of great importance to Shî'î Muslims. She has received little attention in SUNNÎ historical sources, but Shî'î hagiographic traditions consider her one of the most important women in early Islam. Modern Western historical examinations of her life range between harshly critical and laudatory, reflecting the variances in Islamic sources.

## Fâtîmids

The ISMÂ'ÎLÎ SHÎ'Î dynasty that ruled in North Africa and Egypt from 297/909 to 567/1171. Its rich intellectual tradition and active missionary work failed to inculcate a permanent tradition of SHÎ'Î Islam among the Egyptians. Its rulers are regarded as IMÂMS in the ISmâ'îlî tradition. They are:

'Ubayd Allâh	297/909–322/934
al-Qâ'im	322/934–334/946
al-Manşûr	334/946–341/953
al-Mu'izz	341/953–365/975
al-'Azîz	365/975–386/996
al-Hâkim	386/996–411/1021
al-Zâhir	411/1021–427/1036
al-Mustanşîr	427/1036–487/1094
al-Musta'î	487/1094–495/1101
al-Âmir	495/1101–525/1130
al-Hâfiz	525/1130–544/1149
al-Zâfir	544/1149–549/1154
al-Fâ'iz	549/1154–555/1160
al-'Âdîd	555/1160–567/1171

## fatwâ (Arabic: legal judgement)

A definitive legal pronouncement given in response to a question about an Islamic legal practice, it is given by a qualified MUFTÎ and based on authoritative precedents, not personal opinion alone. They are generally advisory and informative, with the inquirer agreeing to abide by the response to his question. Historically, *fatâwâ* have been separate from the judgments of the QÂDÎs. In modern times the *fatwâ* has sometimes been associated in the popular practice with declarations of JIHÂD or with death decrees.

## Fédération Nationale des Musulmans de France (FNMF)

This federation of approximately one hundred Muslim organizations in France was founded in 1406/1985 by a French convert to Islam, Daniel Youssef Leclerc, who is president of a group dedicated to increasing the quality of HALÂL food in Paris. The goal of the organization is to

assure French Muslims an Islamic standard of living according to a strict interpretation of SHARÎ'AH.

## feminism

The quest for rights for women and the creation of nonsexist postpatriarchal societies can be found throughout the Islamic world. While some argue that an original aim of Islam was to reform human conduct for the benefit of women and children, feminism in the modern sense has its roots in the late nineteenth century in letters, poems, and stories that questioned the exclusion of women from public society. By the mid-twentieth century, educated Muslim women were publishing scholarship about gender roles in Islam and proposing new religious interpretations aimed at redefining the understanding of Islam's foundation texts, the QUR'ÂN and the HADÎTH. Women's participation in the liberation movements of the twentieth century raised hopes for greater gender equality, but the rise of so-called FUNDAMENTALISM has acted as a counter to the gains made in the mid-twentieth century. Groups like the Sisters in Islam in Malaysia and the Women's Action Forum in Pakistan have made steady progress, particularly through the use of Islamic liberation theology and the espousal of family rights.

## Fez

See FÂS.

## Fidâ'iyyân-i Islâm

A political and religious organization, founded in Iran in 1945. Its members advocated a SHÎ'Î Islamic revolution. Rigid in their social views, they espoused violence and terror to achieve their aims.

## fil (Arabic from Persian: elephant)

The title of SÛRAH 105 in the QUR'ÂN, it refers to the unsuccessful attack on

MECCA by the Ethiopian general ABRAHAH, who used a war-elephant. The TAFSÎR literature reports that the elephant, who was named Maḥmūd, refused to enter the sacred precincts and knelt before the KA'BAH. These events are supposed to have taken place in 570, the year of MUḤAMMAD's birth, but historians place the events somewhat earlier.

**fiqh** (Arabic: understanding, knowledge)

Usually understood as Islamic jurisprudence, it is the practice of discovering God's law (SHARÎ'AH), writing treatises about it, and relating the practice of law to revelation. Historically, *fiqh* arose from a systematic analysis of the QUR'ÂN and ḤADÎTH combined with rigorous analogic reasoning, QIYÂS. In both SHÎ'Î and SUNNÎ Islamic circles, this led to various "schools" MADHHABS, which were based regionally or on the ideas of an eponymous founder.

### **Fir'awn, or fir'awn**

The Qur'ânic word for Pharaoh, and often used in a more general sense in the TAFSÎR for "tyrant."

### **firdaws**

See AL-JANNAH.

**fitnah** (Arabic: smelt or assay, test, prove)

Trial, temptation, discord, civil war, strife; the term originally meant to test a metal by fire, and it retains a sense of this meaning in the QUR'ÂN, where the worth of the believers will be tested by the fire of the YAWM AD-DÎN. Subsequently, the term is often used to refer to the civil war that started with the killing of the caliph 'UTHMÂN and led to the formation of the KHAWÂRIJ and the SHÎ'Î. It can also refer to the trials that people will receive in the grave while

awaiting the Day of Judgment. In common parlance, it refers to the temptation of wealth, children, and other things of this world that lead a Muslim toward sin.

**fiṭrah** (Arabic: nature)

The term is used in the QUR'ÂN to indicate the inherent characteristics of an individual created by God. This term has caused much discussion among theologians about how much of an individual's capacities are created by God and is therefore fixed, and how much is open to what we would term environmental influences, i.e. parents, learning, etc. In spite of some schools of thought that have exhibited a deterministic view, the Qur'ânic perspective promotes sufficient free will for almost everyone to be able to achieve salvation.

### **Followers**

See TÂBÎ'ÛN

### **fundamentalism**

Originally applied to nineteenth-century American Protestants, who were reacting strongly to the threats of modernism, the term has come to mean any religious group rigidly resisting change in the modern world. When applied to Islam, it is often understood as synonymous with terrorism, and, for this and all of its other pejorative meanings, many reject its applicability to Islam. Some scholars see fundamentalism as part of an ongoing reformist action in Islamic history, while others see it as a purely modernist movement. Despite its Western origins, the term has been translated into Arabic as 'UṢŪLIYYAH or SALAFIYYAH and used by Arab writers.

### **funerary rites**

The proper conduct of a Muslim funeral is an obligation on the Muslim community, FARḌ *kifâyah*, and the details of the

rites are a major subject of legal thought. Funeral concerns begin even before a person's death, with the SHAHÂDAH and a Qur'ânic SŪRAH, preferably *Yâ sîn* (sûrah 36), recited by relatives and friends. The dead should be prepared and buried as soon after death as possible. The body is washed three times by a relative of the same sex or by a spouse, taking care to preserve the modesty of the deceased, wrapped in a clean, white shroud made of three pieces of cloth for men and five for women, and scented with a non-alcoholic perfume. Funeral prayers (ŞALÂT AL-JANÂZAH) are recited standing with no prostration (*sujûd*). In the funeral procession, the mourners walk in front or beside the bier, and those who are riding or driving come behind. It is recommended that the mourners remain silent, without music or lamentation. The body is buried, facing MECCA, in a deep grave, without a casket, but with a covering to keep the dirt from the body. No bedding or other materials should be placed in the grave. The person who places the body in the grave should recite the *shahâdah* in the ears of the deceased. The grave can be marked with a small, simple headstone, but more elaborate monuments are discouraged by most scholars. Also, legal scholars have resisted the intrusion of local customs into the funeral practice, such as transferring the deceased to another country, reading the QUR'ÂN in the cemetery, putting offerings of food, water, flowers or money in or around the grave, slaughtering an animal for the funeral, maintaining mourning for a year, having the relatives of the deceased wear black, or planting flowers on the

grave for the benefit of the deceased. (See also JANÂZAH.)

### **furqân** (Arabic: proof)

This word is used in the QUR'ÂN to mean "criterion, salvation, discrimination, and separation." It is the title of *Sûrah* 25 in the Qur'ân, where it seems to mean the distinguisher between good and evil. It is also used in this sense when referring to the scripture received by Mûsâ. In Q. 8:29 it is said, "O you who believe, if you fear God, He will assign you a *furqân* and forgive you your sins." Western scholars point to the Aramaic word *purqân*, meaning "salvation," as influencing the meaning of the Arabic word.

### **futuwwah**

Related to the Arabic word for youth (*fatâ*), *futuwwah* organizations have been associated with ŞŪFÎ orders and craft guilds as well as popular movements in Islamic societies as fraternal orders. Often drawing from the impoverished and disenfranchised segments of society, the *futuwwah* groups have ranged from common gangs to instruments of religious and social reform.

### **Fyzee, Asaf 'Ali Asghar** (1899–1981)

Noted ISMÂ'ÎLÎ SHĪ'Î Indian jurist and reformer, Fyzee's *Outlines of Muḥammadan Law* sought to explain Islamic law as a dynamic process in history and to influence the modernization of Islamic law to fit the needs of modern Muslim societies.



## **Gabriel**

See JIBRÎL.

## **gambling**

The QUR'ÂN and subsequent Islamic law forbids games of chance and gambling. This prohibition is extended to financial speculation. (See also BANKS AND BANKING; MAYSIR; RIBÂ.)

## **Garden (Paradise)**

See AL-JANNAH.

## **Gasprinski (Gasprali), Ismâ'îl Bey** (1851–1914)

Russian Tatar (Turkish) modernist, reformer and proponent of Jadidism. He advocated the Westernization of the Russian Tatar community, which he sought to achieve through the creation of newspapers and an elementary school system. He also sought to create a national Turkish literary language, based on OTTOMAN Turkish.

## **geomancy** (Arabic, *‘ilm ar-raml*)

The popular practice of divination through the use of sand. Found in many parts of the Islamic world, it is condemned by ‘ULAMÂ’ as un-Islamic.

## **Ghadîr Khumm**

The spot between MECCA and MADÎNAH where, according to the SHÎ‘Î, MUḤAM-

MAD during the Farewell Pilgrimage declared ‘ALÎ B. ABÎ TĀLIB as his successor. SUNNÎ tradition also recognizes the event but does not give it the same significance, or passes over it in silence. By report, the event took place on the eighteenth of the month of Dhû-l-Hijjah, which is marked by Shî‘î as a day of solemn celebration.

## **al-Ghannûshî, Râshid** (born 1941)

Tunisian modernist and reformer, who advocates democratic religious modernism with equality for men and women.

## **gharar** (Arabic: risk, hazard)

The term is used in Islamic discussions of finance to indicate the risk of unknown elements in a transaction that would render the transaction invalid according to Islamic law. While some scholars allow a certain degree of risk, others seek a risk-free Islamic financial system.

## **gharîb** (Arabic: strange, rare)

A term used in ḤADÎTH criticism to indicate a tradition that is not supported by multiple ISNÂDS.

## **Gharnâṭah or Granada**

Granada was a major city in Islamic Spain and the last area of Spain to resist the Reconquista, falling in 897/1492. Its



*The Alhambra Palace, Granada, Spain.*

most famous monument is the Alhambra, the “Red Fortress,” built by the Naṣrid dynasty. It is a series of buildings, and the best example of Islamic architecture and decoration in Spain.

## Ghassânids

The pre-Islamic Arabian tribe, originally from the Yemen, that settled on the northwest border of the peninsula, allied with the Romans (Byzantines) as a client state, and formed a barrier between the settled areas of Rome and the interior of Arabia. They were Monophysite Christian and helped revive the Monophysite church. In the history of Arabia, they were a conduit of Roman ideas into the peninsula. They were eliminated as a tribe with the Islamic conquest, but some Syrian Christian families today can trace their ancestry to this tribe.

## ghaybah (Arabic: occultation)

Originally an astronomical term for occultation, concealment, absence. In

its religious use, it is found among both the SUNNĪ and the SHĪʿĪ, but it is most common among the SHĪʿĪ. It most often refers to the absence in the physical sense of a person who is absent from the world but present with ALLĀH. In this sense, the term can apply to the figure of AL-KHAḌĪR, whose presence is nevertheless felt through his activities in the world. This is the meaning usually applied to the occultation of the HIDDEN IMĀM of the ITHNĀ ʿASHARIYYAH SHĪʿĪ. In this doctrine, the *Imām* is alive and hidden from the view of his followers, and will return at some eschatological time. By extension, the term can refer to the periods of time in which the *Imām* is absent or hidden.

**al-Ghazâlî (al-Ghazzâlî), Abū Ḥāmid Muḥammad b. Muḥammad aṭ-Ṭūsî** (450/1058–505/1111)

Ashʿarī theologian, jurist, and Ṣūfī, he was trained as a jurist and practiced that profession for some time. He appears to have had a crisis in mid-career and left Baghdād and a successful professorship. The reasons for his crisis have been much discussed, but he gives religious reasons as the cause. He returned to public life at the turn of the century, near the end of 499/1105, convinced of his role as the “Renewer of Religion,” *al-Mujaddid*. In this period, he wrote his famous autobiographical work, *al-Munqidh min aḍ-ḍalāl* (The deliverance from error). In his philosophical/theological works, he criticized the thoughts and influence of philosophy. See, for example, his *Tahāfut al-falāsifah*. He also proposed an integration of theology, mysticism, law and ethics in his famous *lḥyâʾ ʿulūm ad-dīn* (The revival of the religious sciences), in which he held that knowledge of the QURʾĀN and the SUNNAH of the Prophet was sufficient to be a Muslim. His autobiography, *al-Munqidh min aḍ-ḍalāl*, is a major

testament to his spiritual and intellectual journey.

**al-Ghazâlî, Muḥammad** (1336/1917–1417/1996)

Egyptian reformer and former member of AL-IKHWÂN AL-MUSLIMÛN (the Muslim Brotherhood) and advocate of Islamic modernism. He is most noted for his limitation of the use of ḤADÎTHS that do not have a basis in the QUR'ÂN, allowing him to criticize both the extreme traditionalists and the radical left.

**al-Ghazâlî, Zaynab** (born 1336/1917)

Egyptian writer and teacher, founder of the Muslim Women's Association and member of AL-IKHWÂN AL-MUSLIMÛN (the Muslim Brotherhood). She believes in women's active participation in public life as long as it does not interfere with the sacred duty of being a wife and mother. She has been imprisoned for her views and the Muslim Women's Association was disbanded by the Egyptian government in 1964.

**ghâzî** (Arabic: raider, warrior)

Originally meaning a person who took part in a raid, or *razzia*, it came to be a term of honor, particularly among those nomadic and semi-nomadic Turks who used mounted cavalry attacks to spread their rule and Islam. At some times in history, the term refers to Turks in general, and more specifically those who were proponents of JIHÂD.

**ghulât** (Arabic: extremists, exaggerators)

A term of disrespect and opprobrium applied to various early Shî'î groups that expressed radical revolutionary political doctrines and eclectic theological views from the perspective of the ITHNÂ 'ASHARIYYAH. In the early period of the development of Shî'î doctrines, a

number of groups proposed speculative and widely varied ideas about a range of theological issues. Many doctrines that became standard among the Shî'î in later periods were deemed as exaggerations by some writers, including the GHAYBAH of the IMÂM.

**ghusl** (Arabic: washing)

The thorough washing of the whole body to achieve a state of ritual purity. It is usually performed before visiting a mosque, after sex, childbirth, contact with a dead body, and other major contaminations. In order for it to be a valid *ghusl*, as opposed to just a bath, it must be accompanied by the declaration of intent, NIYYAH, and be uninterrupted. The times when such an ablution is necessary and the particular practices for it vary among communities and schools of law (MADHHABS). (See also JANÂBAH.)

**Ginân** (Hindi)

Usually anonymous mystical poetry ascribed to various NIZÂRÎ ISMÂ'ÎLÎ PÎRS and used in devotionals.

**God**

See ALLÂH.

**Gog and Magog**

See YA'JÛJ WA-MA'JÛJ.

**Goliath**

See JÂLÛT.

**Gospels** (Christian)

See INJÎL.

**Granada**

See GHARNÂṬAH.

**guardianship** (Arabic, *walâyah*)

The guardian, or *walî*, is the protector of the minor, the orphan, and of the

woman in marriage. It is also used to describe the relationship between the MAWLÂ, (client) and the *wali* in the early Islamic period when converts to Islam also became affiliates of Arab tribes. Among the ITHNÂ 'ASHARIYYAH SHI'Î, the term signifies the foundation of the

legitimacy of 'ALÎ B. ABÎ TÂLIB as the successor to MUHAMMAD. After the 1979 Iranian revolution, *Imâm KHOMEINÎ* invoked this principle to justify the rule of the clerical elite. (*See also* WALÂYAH.)

# H

## Hâbîl wa-Qâbîl

See QÂBÎL WA-HÂBÎL.

**habous** (French, from Arabic *ḥubus*)

See WAQF.

**ḥaḍānah** (Arabic: embracing a child)

The right to custody of children in situations such as divorce. In most of the schools (MADHHABS) of Islamic law the presumptive right to custody of minor children rests with the mother, even though the father is obligated for child support. In respect to this principle, the right of *ḥaḍānah* lasts until about the age of seven for boys and until pre-puberty, or around nine years, for girls. For most schools, puberty will release a boy to dwell apart from both parents, while virgin girls are either bound or recommended to remain with the parents. This right of custody can apply to a non-Muslim parent unless that parent tries to turn the child from Islam, at which time the custody reverts to the Muslim parent.

**ḥadath** (Arabic: innovation)

A minor ritual impurity derived from contact with unclean substances, such as pus, urine, sperm, fermented beverages, etc. This impurity can be removed by a simple *WUḌŪ'* or, when water is not

available, by *TAYAMMUM*. The *SHĪ'Ī* include contact with unclean persons as well as substances, and the *KHAWÂRIJ* included such moral actions as unclean thoughts, perjury, obscene proposals, etc. While one is in this state of ritual impurity, it is not permitted to pray, touch the *QUR'ÂN*, or circumambulate the *KA'BAH*. Each school of Islamic law *MADHHAB* offers variants on the general principles mentioned here.

**ḥadd** (Arabic: limit, border; pl. *ḥudūd*)

The term generally refers to the punishment for certain crimes mentioned in the *QUR'ÂN* or in *SHARĪ'AH*, such as robbery, theft, drinking intoxicants, false accusation of unchastity, and adultery or fornication. While the punishments are severe, ranging from death to whippings, the actual practice of convictions is very difficult in Muslim courts. Evidence is hard to adduce and confessions can be withdrawn, making actual confessions virtually useless. In the field of speculative theology *KALÂM* the term refers to a definition.

**ḥadīth** (Arabic: speech, report; *aḥādīth*)

In religious use this term is often translated as "tradition," meaning a report of the deeds and sayings of *MUḤAMMAD* and his *COMPANIONS*.

These reports form the basis of Islamic law, QUR'ĀN interpretation (TAFSĪR), and early Islamic history and lore. Each *ḥadīth* is composed of two parts, an ISNĀD or chain of authorities reporting the *ḥadīth*, and the main text, usually short, called a MATN. Criticism of each of these elements has resulted in the classification of each *ḥadīth* in SUNNĪ circles as ṢAḤĪH, ḤASAN, DA'ĪF, SAQĪM, or other classifications. The two most famous Sunnī collections of *ḥadīths* are by AL-BUKHĀRĪ and MUSLIM B. AL-ḤAJJĀJ. In addition, four other Sunnī collections are added to the two to make a collection of six authoritative collections: ABŪ DĀ'UD, IBN MĀJAH, AN-NASĀ'Ī, and AT-TIRMIDHĪ. The SHĪ'Ī have their own collections based on lines of SHĪ'Ī transmitters. In modern times, Muslim reformers have often attacked over-reliance on *ḥadīths* as leading to uncritical adherence to past authority (TAQLĪD), while others have seen it as a useful tool for reinterpretation of Qur'ānic prescriptions.

Collections of reports about the Prophet and the actions of the early Muslims started in the Prophet's lifetime and accelerated after his death, ultimately numbering in the tens of thousands. In the first Islamic century, there were no collections of *ḥadīths*, only a collective memory of the reports and actions of the first generation. As a result, a great number of suspect traditions arose, reflecting both self-interested creations and pious redactions of family traditions, that is, those traditions transmitted within family and clan groups. Because of the importance of such reports in all aspects of the community, but particularly in the growth of Islamic law (SHARĪ'AH), a branch of learning known as the science of *ḥadīth* (Arabic *ilm al-ḥadīth*) became one of the major branches of Islamic thought. The usual approach was to evaluate the *isnād* or chain of authentication by examining the lives of the reporters.

This has resulted in a rich and important biographical literature that aids both the scholar of *ḥadīths* and the historian alike. Much attention has been paid to the authenticity of *ḥadīths* by Western scholars, who have often criticized Islamic scholars for relying chiefly on *isnād* criticism. While it is sometimes the case that "fabricated" traditions appear in the canonical collections, they usually represent the attitudes of the nascent schools of Islamic law. (See also SUN-NAH.)

### ḥadīth qudsī (holy ḥadīth)

These report sayings of God that are not found in the QUR'ĀN. They do not have the same holy character as the words of the QUR'ĀN, are not recited in prayers (ṢALĀT), and are not subject to the rules of ritual purity. Even though they have ISNĀDS that go back to God, they are assumed to be of a different nature than the words that came to humankind through JIBRĪL to the Prophet. Many of these traditions have clear parallels in the text of Jewish and Christian scripture.

### ḥaḍrah (Arabic: presence)

This term can be used as the opposite of GHAYBAH. Its more usual use is among the ṢUFĪ indicating the communal DHIKR, usually held on Friday, in which the devotees are imagined to be more fully present before God than in regular activities. The term is also used as a title of respect for saints and prophets, and sometimes it is pronounced *hazrat* in non-Arabic Islamic languages.

### ḥâfiz (Arabic: preserve, memorize)

The term is applied to one who has memorized the entire QUR'ĀN. It is highly recommended that a Muslim commit large portions of the Qur'ān to memory, with the highest honors reserved for those who know it fully. In

some circles it is considered extremely meritorious to write out copies of the sacred text from memory and donate them to places of worship. In medieval biographies, the number of copies of the Qurʾān so written out are indicated.

### Hāfiẓiyyah

A branch of the ISMĀʿĪLĪ SHĪʿĪ formed in Egypt in the sixth/twelfth century. After the fall of the FĀṬIMID dynasty, the group was suppressed in Egypt and lost general support elsewhere.

### Hāʾirī Yazdī, ʿAbd al-Karīm (1859–1936)

Prominent Iranian educator and cleric, who held the doctrine that one could follow more than one MARJʿ AT-TAQLĪD on different aspects of Islamic law. His most famous student was Āyatollāh Rūhollāh KHOMEINĪ.

### Hājar

The biblical Hagar, mother of ISMĀʿĪL by IBRĀHĪM. She is said to have been an Egyptian, who bore Ismāʿīl and accompanied him when he was sent into the desert. Arabic legend tells of her compassion for her son, and her help in finding him a suitable wife.

### al-ḥajar al-aswad

The Black Stone set in the corner of the KAʿBAH. The stone is said to have been given to ISMĀʿĪL and IBRĀHĪM when they built the Kaʿbah. In Islamic narrative tradition, the stone was supplied from heaven by angelic intervention and then placed into the Kaʿbah by the two patriarchs. When Western scholars read that the stone was from heaven, they rejected the possibility of divine intervention and asserted that it was a meteorite, as the most plausible secular explanation that still preserved the elements of the story. During the lifetime of MUḤAMMAD the Kaʿbah was rebuilt,

and the Prophet oversaw the replacement of the stone into its proper place by having a representative of each faction of MECCA hold the edge of a blanket. Muḥammad then rolled the stone onto the blanket with a stick, and all the Meccans lifted together on the blanket to raise the stone into its place. The Prophet then pushed the stone into place with his hands through the blanket. In this manner, no one could claim priority by saying that they, or their descendants, were better because they restored the stone. There is a legend that the stone was originally white, but that it turned black through the misdeeds of humankind. Pilgrims on the ḤAJJ and the ʿumrah try to kiss it if they can get close enough. In Western scholarship, it is still often asserted that the stone is a meteorite. This is based on speculation and a secular interpretation of TAFSĪR traditions.

### hajj (Arabic: pilgrimage)

One of the five *arkān al-Islām* (PILLARS OF ISLAM). It is required of each Muslim once during the lifetime provided that the person is of sufficient health, can afford it, and meets other conditions to make the pilgrimage to MECCA between the eighth and thirteenth of the month of Dhū-l-Ḥijjah, the last month of the Muslim lunar calendar. When the pilgrim arrives at the outskirts of the holy precinct around Mecca, the person, either male or female, puts on holy garments of unseamed white cloth, vows abstinence from sexual intercourse, the wearing of perfume and other acts of grooming, and is in a state of IḤRĀM. On the model of the Prophet's Farewell Pilgrimage, in which he set forth the pattern for the ceremony, Muslim pilgrims perform a number of rites including circumambulating the KAʿBAH seven times, running between AṢ-ṢAFĀ and al-Marwah, and standing on the plain of ʿARAFAT on the ninth of the month. This standing, WUQŪF, around the



*Muslims from around the world take part in the ḥajj each year. Here Muslims traveling to Mecca arrive at the Hajj terminal at King Abdul Aziz airport, Jeddah, Saudi Arabia.*

Mount of Mercy, where MUḤAMMAD delivered his Farewell Sermon, is the central part of the *ḥajj*, without which it is invalid. Some scholars see this as a parallel to the standing around Sinai at the receipt of the Torah, and the plain of ‘Arafat is thought by many to be the closest place to God. On the tenth, pilgrims sacrifice an animal and eat a ritual meal at MINÂ in commemoration of the intended sacrifice by IBRÂHÎM of his son, ISMÂ‘ÎL. Parts of the sacrifice are distributed as alms, and Muslims all over the world celebrate this day, called ‘ÎD AL-AḌĤÂ, as one of the most important feast days in the Muslim calendar. The *ḥajj* has been an important social factor in unifying Muslims, and many teachings have spread throughout the world as a result of contacts made on the pilgrimage. Muslims who return from the pilgrimage are accorded special status in their communities and often incorporate a title in their names signifying that they have performed the rite. In numerous Muslim countries travel arrangements are organized by

the government, and prospective pilgrims must register and receive instructions before they can go. At the end of the pilgrimage, many Muslims also add a visit to Muḥammad’s tomb in MADÎNAH, although this is not a canonical part of the *ḥajj*. The lesser pilgrimage, the *‘umrah*, which can be performed any time and has fewer requirements, does not satisfy the requirements of the *ḥajj*.

### **ḥakam** (Arabic: judge)

This term is generally used for a person who is an arbitrator or who settles cases through the use of personal wisdom. Such “judges” are on the periphery of Islamic law (SHARÎ‘AH), yet serve a useful function in adjudicating claims without resort to a full hearing under the strictures of *sharî‘ah*. They often make use of Qur’anic material and practices from the religious law courts.

### **al-Ḥakîm, Muḥsin** (1889–1970)

Prominent Iraqî SHÎ‘Î MUJTAHID or interpreter of Islamic law, he was the

architect of modern Shīʿi activism. He and his sons were persecuted by the Iraqī BAʿTH government, and he forbade Shīʿis from being members of the Baʿth Party.

**al-Ḥâkim bi-ʿAmr Allâh** (375/985–411/1021)

He was the sixth caliph of the Shīʿi FĀTIMID dynasty in Egypt. He is famous for his persecution of Jews and Christians, his erratic behavior, and for the support accorded him by his followers, the DRUZE, who thought him to have divine qualities. He was declared caliph at the death of his father, when he was only eleven years of age. His reign was marked by a strong promotion of ISMĀʿĪLĪ beliefs and an active suppression of the SUNNĪ in his realm. He also issued edicts forcing Christians and Jews to wear five-pound religious symbols around their necks when in public and greatly reduced their economic and political roles. He issued various rulings, which were later retracted, so that he has earned a reputation for being arbitrary and erratic. On the other hand, he exhibited traits of piety, simplicity, and compassion, so that historians have difficulty fitting him into one category. He claimed for himself, and his followers claimed for him as well, that he was divine, or the manifestation of the divine on earth. One version of his ultimate end is that he was murdered by his sister, because he would not agree to let her marry the man she loved. The version given by his followers, those who would become the Druze, was that he went into GHAYBAH and still lives to guide the world. News of his persecution of Christians featured in the reports in the West that led to the Crusades.

**ḥalâl** (Arabic: clear, permitted)

The term is often used in opposition to the term ḤARĀM. In common use, it has come to mean food that is properly slaughtered and prepared for Muslims.

The Qurʾānic food regulations are similar to the regulations found in the Torah, but are less strict than those found in rabbinic Jewish texts. The QURʾĀN allows Muslims and Jews to eat together, avoiding those foods that have been offered to idols, are unclean (such as pigs), or have been improperly slaughtered. Historically, the term has a larger context in the discussion of acts that are permissible or impermissible.

**Ḥalîmah bt. Abî Dhuʿayb**

She was the foster mother of MUḤAMMAD and his wet nurse when he was with the bedouin tribe the Banû Saʿd b. Bakr. According to legend, she and her family prospered greatly while Muḥammad was with them, and she asked to keep him even after he was weaned. It was during the time he was with her that two angels appeared before the boy Muḥammad, cut him open, washed his heart in a pan of snow, weighed it against all of mankind, and restored it into him. This miraculous event, prominent in the SĪRAH, was an early literary indication of Muḥammad's immaculate nature.

**al-Ḥallāj, al-Ḥusayn b. Manṣûr** (244/857–309/922)

Famous and provocative mystic who proclaimed himself the "Divine Truth." His declaration of having achieved FANĀʾ, "*ʿAnâ al-ḥaqq*" ("I am the truth"), earned him a cruel execution. From an early age, al-Ḥallāj showed a keen interest in the esoteric side of religion. Before he was twelve years of age, he had memorized the entire QURʾĀN and was seeking to discover the hidden meanings of the text. During his first pilgrimage (HAJJ), he vowed to remain in the holy site for a year, fasting and keeping silent. When this was finished, he gave up the ŞŪFĪ habit and began to preach more freely. Throughout his life, he maintained a monogamous

marriage and a strict adherence to SUNNÎ Islam, in spite of his contact with a number of SHÎ'Î and his use of SHÎ'Î terminology. By the time of his second pilgrimage he had a large following and a number of opponents, who accused him of sorcery and other impious acts. In response to these charges and to the charge that he had attained the beatific vision of God, he replied with the famous *shath*, or ecstatic expression, "*Anâ al-ḥaqq*," which resulted in his arrest and imprisonment for nine years. As a result of political intrigues, he was re-tried, found guilty, and sentenced to die by beheading. His legacy was to be a martyr for esoteric mysticism and to be the most famous of all Şûfî martyrs. (See also AL-HAQQ.)

### ḥalqah (Arabic: circle)

This term is used particularly by the Şûfî to indicate a study group or a group of followers of a SHAYKH. It is also used more broadly to indicate a group of students gathered around a teacher (in a circle).

### Ḥâm

One of the sons of NŪḤ (Noah), he is not mentioned in the QUR'ÂN but is found in extra-Qur'ânic literature. There are numerous stories about this figure, including stories about him having sexual relations in the ark and assaulting his father, stories which are also known in Jewish legend. Some Muslim authors relate that 'Îsâ, (JESUS) raised him from the dead for a while, in order to have him relate stories about the flood. Muslim authors also preserve the same genealogical relations with other nations that are found in the biblical account.

### al-Hamadhânî, 'Ayn al-Quḍât (492/1098–525/1131)

Famous mystic, whose pronouncements resulted in his execution as a heretic. His

most famous work was *Shakwâ al-gharîb* (The complaint of the stranger).

### Ḥamâs

Harakat al-Muqâwamah al-Islâmiyyah, the Movement of Islamic Resistance, was founded in December 1987 as an expression of Islamic religious resistance to Israel as opposed to the nationalistic ideology of the Palestine Liberation Organization. Claiming ties to AL-IKH-WÂN AL-MUSLIMŪN (the Muslim Brotherhood), the group claims to perpetuate the JIHÂD against Israel, regarding Palestine as a perpetual WAQF for Islam. The group has rejected any peace initiatives that would compromise its aim of the elimination of Israel and the ultimate re-Islamization of Palestine.

### ḥamdalah (Arabic)

The verbal form derived from the phrase *al-ḥamdu li-llâhi*, "Praise be to God," it means to utter that phrase. (See also BASMALAH.)

### Ḥanafî, or Ḥanafîyyah

One of the four main schools of law in SUNNÎ Islam, named after ABŪ ḤANÎFAH. The school (MADHHAB) was chiefly the product of two of Abû Ḥanîfah's students, Abû Yûsuf and ash-Shaybânî, who built the system on the traditions of the Iraqî towns of BAŞRAH and KŪFAH. This school was favored by the early 'ABBÂSÎD caliphs and became well established in Syria and Iraq. It also spread eastward to Khurasân, Transoxania, and China. The school places emphasis on individual legal judgment (RA'Y), and today has its greatest following in the Middle East and South Asia.

### Ḥanafî, Ḥasan (born 1354/1935)

Egyptian reformer and Islamic modernist, he is a prolific academic writer, whose main aim has been to revive Islam and place it intellectually and theologi-

cally in the center of world traditions. His *Muqaddimah fī 'ilm al-istighrâb* (Introduction to the science of occidentalism) stands as a critique of the West and an attempt to stem Western influence by showing that Islam is more universal and better suited to the human condition.

### Ḥanbalî, or Hanbaliyyah

One of the four main schools of law in SUNNÎ Islam, named after AḤMAD B. ḤANBAL. The MADHHAB is generally regarded as the most stringent, a reputation enhanced by its adoption, in modified form, by the Wahhâbîs as the official school of law in Saudi Arabia.

### ḥanîf (Arabic: monotheist)

A term found in the QUR'ÂN (e.g. Q. 10:105) and early literature meaning one who follows the true, monotheistic worship of God. In the Qur'ân, it is used particularly to refer to IBRÂHÎM as the paradigm of one who comes to follow true monotheism. In this usage, it is contrasted with those who worship idols. In some early texts, both Muslim and Christian, the term *ḥanîf* is synonymous with Islam. In this usage, there is the implied understanding that Islam represents true, pure monotheism, and there is some indication that the term was applied to the early Muslims before Islam became generally used. There is also an apologetic element in the use of the term, particularly among the extra-Qur'anic authors, where the term is said to refer to those monotheists who are neither Jews nor Christians. The figure of Ibrâhîm is thus regarded as a person who was rightly guided to the right religion before Judaism's founder, Mûsâ, Christianity's founder, 'Îsâ, and Islam's prophet, MUḤAMMAD. In the SÎRAH traditions, Ibrâhîm's legacy is thus open for claim by Muslims in their polemical discussions with Jews and Christians in the first two Islamic

centuries. Similarly, the literary roles played by the early *ḥanîfs* contemporary with and slightly before the time of the Prophet serve a similar function.

### ḥaqâ'iq (Arabic: truth; sg. ḥaqîqah)

Among the doctrines of some of the ISMÂ'ÎLIYYAH is the notion that the truths of the universe are hidden in the QUR'ÂN and the law, (SHARÎ'AH). With the coming of the QÂ'IM, all hidden truths will become manifest, and the *ḥaqâ'iq* will be known to all and not just to the initiate elect. This eschatological end will come after a series of cycles have passed, and in this last time the Qâ'im will judge the world and rule triumphant. Until that time, the truths are held by the IMÂM in GHAYBAH and only released through a series of specially appointed teachers.

### al-ḥaqq (Arabic: truth, correctness)

This term, meaning right, correctness, or certainty, has come to mean the Divine Truth. As such, it is one of the ninety-nine names (AL-'ASMÂ' AL-HUSNÂ) or attributes of God. The ŞÛFÎ mystic AL-ḤALLÂJ claimed this title for himself after he had had a beatific vision in which he felt himself to have been united with God, and his statement "'Anâ al-ḥaqq" ("I am the truth") earned him death at the hands of those who thought him to be a blasphemer.

### ḥarâm (Arabic: forbidden, proscribed, sacred)

The Arabic root of this word yields a number of important Islamic terms. It has the base meaning of something sacred and, therefore, set aside from common use. From this use, it came to mean something forbidden or proscribed. *Ḥarâm* can mean the opposite of ḤALÂL, when referring to food, indicating the classes of forbidden food, such as pork and those animals not



*Madīnah, showing the sacred precinct, ḥarām, around the city.*

properly slaughtered. When referring to the holy cities of Islam, MECCA, MADĪNAH, and Jerusalem (AL-QUDS), it refers to the sacred precinct, *ḥarām*, around each city in which a person must behave in accordance with the sanctity of the site. The pre-Islamic use of the term was applied to the sacred precincts around the KAʿBAH, which could not be entered without special rites and clothing. By extension, those animals and articles of clothing that were permitted in the sacred area were unavailable to those outside. The word *ḥarīm* (harem), derived from the same root, refers to the portion of the Muslim house in which women are protected from encountering males not entitled to enter the *ḥarīm*. IḤRĀM, a word also derived from the same root, designates the state of ritual purity on the pilgrimage, (ḤAJJ), and the ritual garments worn while in that state.

### al-ḥaram ash-sharīf

Located in the Temple area of Jerusalem, this is the third of the three sacred precincts of Islam, the others being MECCA and MADĪNAH. It encompasses the QUBBAT AŞ-ŞAKHRAH, or the Dome of the Rock, and the al-Aqṣā mosque. This area is located in the same area as the Jewish Second Temple, the wall of which, known as the “Wailing Wall” in

popular parlance, bounds one side of the construct. The platform on which the modern structures stand was probably built by the emperor Herod as part of the Temple complex. The history of the importance of this site has developed over time. In the earliest period, most, but not all, Muslim scholars held that this was the location of the night journey, MIʿRĀJ, during which MUḤAMMAD traveled on the back of AL-BURĀQ from Mecca to Jerusalem and then ascended up to heaven. By the end of the second Islamic century, the majority of Muslim authors identified Jerusalem as the location, particularly because the *qubbat aş-şakhrāh* had been constructed. Traditions about the sacrality of the site increased during the period of the Crusades, when a genre of literature known as *faḍāʾil al-quds*, “the virtues of Jerusalem,” developed in part as propaganda to rally Muslim sentiment against the Crusaders. The sacredness of *al-ḥaram ash-sharīf* in modern times has become intermixed with the Palestinian conflict with the state of Israel over ownership of the territory. Some modern authors, relying solely on sources from the *faḍāʾil al-quds* literature, incorrectly deny any Jewish religious claim to this site. Christian claims to the rock that is under the Dome of the Rock are also ancient, with early pilgrims believing that the depression in the rock was the

footprint of JESUS (ʿĪsâ), and not that of Muḥammad as Muslims claim. (See also HARÂM.)

### al-Ḥaramayn, or al-Ḥaramân

The “Two Sanctuaries,” i.e. MECCA and MADÎNAH. From an early date, both the KAʿBAH in Mecca and the sites in Madînah associated with the Prophet’s residence were places of pilgrimage, such that those on ḤAJJ would, if possible, visit Madînah as well. The sacrality of the two places extended in the minds of some to the whole of the ḤIJÂZ, as is seen in the prohibition of non-Muslims having permanent residence in the area in early times. In MAMLÛK and OTTOMAN times, the term *al-Ḥaramayn* also referred to AL-QUDS (Jerusalem) and AL-KHALÎL (Hebron), two sites that were WAQFS in the Ottoman Empire.

### ḥarb (Arabic: war)

In Islamic law, all war is forbidden except that warfare that has a specific religious aim, JIHÂD, which is a FARḌ *kifâyah*, or communal duty imposed on a sufficient number of individuals but not necessarily all the members of the community. In the time of the Prophet, the wars involving the early community fell into this category because they either advanced the spread of Islam or were defensive, both categories permitted under the rubric of “holy war,” or *jihâd*. The rules for warfare developed along with both the Islamic conquests and the growth of Islamic law (SHARĪʾAH). The prosecution of an authorized war was a communal rather than an individual duty and presumed the existence of an Islamic state, the head of which, either an IMÂM or caliph, would call the faithful to arms. It was presumed that a state of warfare would exist as long as there was an area not under Islamic control, which would only be modified in specific cases when there was a peace

treaty in existence. No war against an enemy could be prosecuted unless the enemy was invited to Islam and refused. Muslim warriors were forbidden from shedding blood unnecessarily, from harming non-combatants, or wantonly destroying property. Since warfare is a religious duty, a considerable body of legal literature has developed governing every aspect of war, from training to concluding peace. During the period of the Crusades there was a marked increase of *jihâd* literature, which was paralleled by similar discussions in the Christian West about holy war. (See also DÂR AL-ḤARB; DÂR AL-ISLÂM.)

### Harem

See HARÂM.

### ḥarîr (Arabic: silk)

In the QURʾÂN, it is said that silk will be the clothing of those in Paradise. On earth, however, many understand silk to be forbidden to men but permitted for women. This results from the ḤADÎTH that relates that the Prophet was given a silk robe to wear during prayer (ṢALÂT). He put it on, started to pray, and then stopped and removed the robe in disgust. Exceptions are for small decorations and those who suffer from irritations that silk helps alleviate.

### Hârûn b. ʿImrân

Aaron, brother of Moses (Mûsâ), in the QURʾÂN. He is mentioned in the Medînan period of the Qurʾân as involved in the construction of the Golden Calf, but the primary responsibility rests with AS-SÂMIRÎ. Numerous legends occur in the TAFSÎR literature, including the account of Hârûn’s death, in which he and his brother Mûsâ come upon a cave in which is a throne marked for the one who fits it. As it is too small for Mûsâ, Hârûn sits in it, at which point the angel

of death appears and takes him. Mûsâ is later accused of having killed his brother, and Hârûn appears to testify on his behalf. In the ISMÂ'ÎLÎ SHÎ'Î tradition, Hârûn is designated as a HÜJJAH, or living proof of the invisible God, along with his brother, Mûsâ.

**ḥasan** (Arabic: good)

A technical term in HADÎTH criticism, meaning "fair" or "good."

**al-Ḥasan b. 'Alî** (3/624–49/669)

The son of 'ALÎ B. ABÎ TĀLIB and FĀṬIMAH, daughter of MUḤAMMAD, he was the second SHÎ'Î IMÂM and is said by SUNNÎ scholars to have renounced the office of caliph in favor of the Sunnî MU'AWIYAH b. Abî Sufyân. Reports of Ḥasan's early life are filled with hagiographic details, which claim that he was the most like the Prophet and that he and his brother ḤUSAYN used to climb on the Prophet's back during prayer. After the death of his father, 'Alî b. Abî Tālib, some people swore allegiance to him, but Mu'awiyah immediately contested his claim to the office of caliph. After a period of negotiation and troop maneuvers, Ḥasan was attacked by one of the KHAWĀRIJ, who claimed that he had become an infidel like his father. As he was recovering from his wounds, negotiations continued with Mu'awiyah and resulted in Ḥasan's abdication. The SHÎ'Î and Sunnî accounts of the details of the abdication vary, and it is impossible to reconcile the two views. After a period of living with a great number of wives and concubines, he died after a long illness. SHÎ'Î sources claim that his death was the result of poison at Mu'awiyah's instigation, but the same sources say that there were seventy assassination attempts that were miraculously thwarted each time. Ḥasan is featured prominently in SHÎ'Î religious drama.

**Ḥasan al-'Askarî** (230/844–260/874)

The eleventh IMÂM of the SHÎ'Î and father of the twelfth *Imâm*, MUḤAMMAD B. AL-QĀ'IM. Circumstances around his death caused questions about his succession. According to the traditions of the ITHNĀ 'ASHARIYYAH, he was elected *Imâm* after the death of his brother, Muḥammad Abû Ja'far. Since their father was still alive, some dissent arose among the faithful, who held that the imâmate entered GHAYBAH at that point. At his death, the majority of the SHÎ'Î turned to Ḥasan's son, Muḥammad b. al-Qā'im, who, at the age of five, made one appearance and entered *ghaybah*.

**al-Ḥasan al-Baṣrî** (21/642–110/728)

One of the TĀBĪ'ŪN noted for his piety and asceticism, he was a famous preacher and teacher. He admonished his listeners to live their lives with the YAWM AD-DĪN foremost before them. He was a strong critic of the political leaders of his time, calling them to account for what he perceived to be their lapses and straying from Islam. Because of his strong ascetic practices, he is regarded as the founder of Islamic mysticism, Ṣūfism. Few of his actual writings survive, but he is quoted extensively. The MU'TAZILAH claim that he was one of their own and had been present at the founding of the movement, when his student WĀṢIL B. 'ATĀ' left his lecture to gather the early Mu'tazilite following.

**Ḥasan-i Ṣabbâḥ** (died 518/1124)

NIZĀRÎ ISMĀ'ÎLÎ SHÎ'Î leader and its first DĀ'Î. He captured ALAMŪT in 483/1090, fortified it, and made it the center of his opposition to the Crusaders and those SUNNÎ who opposed him. He was converted to the ISMĀ'ÎLÎ cause as a student

and was trained in Egypt. On his return to Iran, he travelled extensively, fomenting rebellion against the Sunnī SALJŪKS. In 1092 his group broke with the Egyptian FĀṬIMIDS over issues of succession and were subsequently called Nizārī because of their support for Nizār as IMĀM. He was an ascetic, intellectual leader, who demanded of his followers the same strict lifestyle he adopted for himself. He is said to have executed his two sons for grave sins. His surviving written works show him to have been a very logical apologist for the reformist Nizārī movement.

### Hāshim

The great-grandfather of MUḤAMMAD, Hāshim b. ʿAbd Manāf, gave his name to Muḥammad's clan. He is credited with advancing the system of trade in MECCA and making the city the dominant trading center of Arabia.

### Hāshimītes

The dynasty that ruled MECCA from the fourth/tenth century to 1343/1924. They were SHARĪFĪ, that is, claiming relationship with and descent from MUḤAMMAD through the line that went back to his great-grandfather, HĀSHIM b. ʿAbd Manāf. This line provided the kings of Syria, Iraq and Jordan, and the dynasty took the title Hāshimite.

### Hāshimiyyah

A SHĪʿĪ group that originated in KŪFAH and supported the ʿABBĀSĪD revolt against the ʿUMAYYĀDS. The original ʿAbbāsīd claim to legitimacy seems to have been based on the tracing of a relationship to MUḤAMMAD through the HĀSHIMITE line. The third caliph, al-Mahdī, abandoned this claim in favor of the argument that they were legitimate because of their relationship to al-ʿAbbās b. ʿAbd al-Muṭṭalib. From that point, SHĪʿĪ Islam concentrated its

claims to legitimacy through the line of FĀṬIMAH and ʿALĪ b. ABĪ ṬĀLIB. The term Hāshimiyyah was also used by the ʿAbbāsids as the name of their administrative center before the building of the city of BAGHDĀD. This was not a single place, but the movable name of the location of the caliph.

### ḥashīsh (Arabic: grass)

The name for Indian hemp, *Cannabis sativa*, which, when ingested or smoked, has psychotropic effects. It has a long history of cultivation and use as a narcotic in the Middle East and India, and stories of its use abound in popular literature. It was said, incorrectly, that the NIZĀRĪ ISMĀʿĪLĪ SHĪʿĪ used the drug to induce suicides to slay political opponents, giving the West the term "assassin" from it. The use of this drug to induce mystic visions is to be found chiefly in Western corruptions of Ṣūfism.

### ḥawḍ (Arabic: basin, pool, cistern)

This term refers to the container of water used for ABLUTIONS in mosques. In ḤADĪTHS, it also refers to a pool in Paradise that will be used for purification on YAWM AD-DĪN. (See also GHUSL.)

### al-hāwīyah

One of the seven ranks of Hell mentioned in Q. 101:9.

### Ḥawwā'

The name of Eve in extra-Qur'ānic writings. She is unnamed in the QUR'ĀN and only referred to as the "spouse." She was created from a left rib removed from ADAM by God, and Adam named her Ḥawwā' because she was formed from a living being. She is credited with leading Adam into the sin of eating the forbidden fruit, which is variously identified in the Muslim sources as grapes or wheat. After the expulsion from Paradise, Adam and Ḥawwā' went to Arabia.

The couple made a pilgrimage (ḤAJJ) to MECCA, where Adam fulfilled all the rites of that ceremony. Ḥawwâ' had her first menstruation there, and Adam dug the well of ZAMZAM with his foot to provide water for her purification. In many mystical circles, Ḥawwâ' is the symbol of the spiritual and mystical elements of Paradise.

### ḥayḍ (Arabic: menstruation)

In Islamic law, menstruation is regarded as a natural event that nevertheless produces a state of impurity for the woman. She does not, however, contaminate men who have contact with her, except that sexual intercourse with a menstruating woman is condemned without penalty in the QUR'ÂN. A woman in such a state of impurity may not recite more than a few verses of the Qur'ân, walk through a mosque, fast during RAMAḌÂN, or perform the ṢALÂT. She may, however, attend the ḤAJJ, since 'Â'ishah began a period while setting out on the ḥajj, and the Prophet gave her permission to continue, wrapping herself with extra cloth. The *ḥayḍ* is used as a marker for the 'IDDAH, or period of waiting after divorce (ṬALÂQ), before remarriage.

### Heaven

See AL-JANNAH.

### Hell

See AL-HÂWIYAH; JAHANNAM.

### Hereafter

See AL-ÂKHIRAH.

### heresy

See BID'AH.

### heretic

See ILḤÂD; ZINDÎQ.

### Hidden Imâm

Among some Shī'î, it is believed that the last IMÂM did not die, but disappeared from view. (See also GHAYBAH, MUḤAMMAD AL-QÂ'IM.)

### ḥijâb (Arabic: partition)

In modern and popular usage, the word *ḥijâb* means the veil or head covering worn by some Muslim women. In the QUR'ÂN, the word is non-gendered and means a separation, cover, screen or protection. It was the screen beyond which MARYAM (Mary) concealed herself from her family, and it referred to the separation of the wives of the Prophet from society. On the YAWM AD-DÎN, those who are saved will be separated from those condemned to Hell by a *ḥijâb*. In classical commentaries, the word *ḥijâb* refers to the institution of veiling, while other words are used for the actual veil itself. The wearing of such a veil marks the transition from childhood to adulthood, and is often taken at puberty, although some communities have girls of a younger age dress in a veil in imitation of their mothers. In some ŞÜFÎ writings, the *ḥijâb* is the curtain that separates us from the truth of ALLÂH, which can be penetrated by proper mystical devotion. In popular usage, this term has recently replaced the Qur'ânic word *khimâr*, the name of the garment that covers a woman's bosom. (See also BURQU'; CHÂDOR; DRESS.)

### al-Ḥijâz (Arabic: barrier)

The northwestern part of the Arabian peninsula containing the holy cities of MECCA and MADÎNAH. For Muslims this is the holy land, *al-bilâd al-muqaddasah*, the birthplace of Islam, and, as such, it has been restricted to Muslims in whole or part. After the death of the Prophet, the two cities of Mecca and Madinah became known as AL-ḤARAMAYN, the two cities that were ḤARÂM, or sacred.

Non-Muslims were excluded from these sites and, by extension, were allowed into the rest of the Hijâz only in limited ways. Until modern times, the area has been poor and dependent on pilgrim revenues to sustain its population.

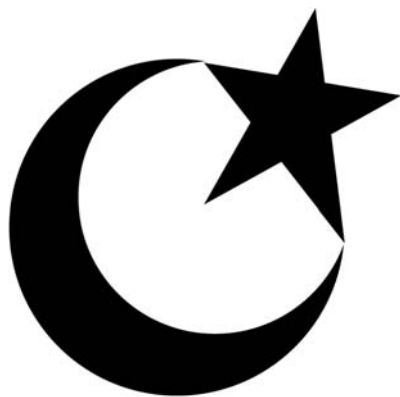
**hijrah** (Arabic: dissociation, migration from one polity to another)

Meaning to migrate or change one's affiliation from one group to another, the term generally refers to the migration of the Prophet MUḤAMMAD from MECCA to MADÎNAH in 622 C.E., which became the first year of the Muslim CALENDAR on the establishment of the Muslim state. The Prophet lost the full support of his clan after the death of his uncle, ABÛ ṬĀLIB, who was replaced by ABÛ LAHAB, a supporter of Muḥammad's bitterest enemies and one of the people mentioned in the QUR'ÂN as condemned to Hell. After attempts to find a suitable affiliation with the inhabitants of aṭ-Ṭâ'if, the Prophet concluded the treaty of al-'Aqabah with the Arab tribes of the city of YATHRIB, known as MADÎNAH. According to the traditions found in the SÎRAH, in the year 622 Muḥammad began to send his followers north to Madînah. His enemies among the QURAYSH plotted to kill the Prophet by having a representative of each of the clans simultaneously stab him, in order that the guilt would be spread evenly among them. When they arrived at Muḥammad's house, however, they found 'ALÎ B. ABÎ ṬĀLIB in his bed. The Meccans pursued the Prophet and ABÛ BAKR, but they hid in a cave, the entrance to which was miraculously covered by a spider's web, leading the Meccans to believe that the cave was uninhabited. According to tradition, they arrived by a circuitous route at the south side of the city on the twelfth of the month of ar-Râbi' al-'Awwal in the year 622. He loosed his camel, which went into the city, and where

the camel stopped, he made his headquarters. The people who had been sent to Abyssinia in 615 and were brought to Madînah were counted as having made the *hijrah*. In subsequent Islamic history, the term has taken on a metaphoric sense to mean an Islamic religious journey.

**hilâl** (Arabic: crescent)

The crescent or new moon, it has become the symbol of Islam because of its association with the sighting of the new moon at the start and finish of the holy month of RAMAḌÂN. It is important in Islamic religious law (SHARÎ'AH), because the Muslim CALENDAR is lunar, and the beginnings of festivals are determined by the sighting of the new moon. The details of such sightings vary from one legal school (MADHHAB) to another. The crescent moon began to appear, usually accompanied by a five- or six-pointed star, in the first Islamic century as a symbol on coins and decorations. By the fifth/eleventh century, the crescent was used to replace the cross, when churches were converted to mosques. In Ottoman times, the crescent and the star became emblems on Muslim battle flags and royal standards. In the



*The hilâl, which has become the symbol of Islam.*

twentieth century, these symbols became the flag of the Republic of TURKEY when it was declared in 1923. PAKISTAN also adopted it, as have a number of Muslim countries around the world. In the UNITED STATES, the crescent has become the official symbol for deceased Muslims in the United States military, parallel to the cross for Christians and the star of David for Jews.

### al-Ḥillî, 'Allâmah b. al-Muṭahhar (648/1250–726/1325)

Scholar and jurist of the ITHNÂ 'ASHARIYYAH SHÎ'Î, prominent in the MU'TAZILAH, and a theorist noted for his writings on IJTIHÂD. He is said to have written over five hundred works on all aspects of Islamic learning, only a few of which have been published. Two of his works, *al-Bâb al-ḥâdî 'ashar* and *Sharḥ tajrîd al-i'tiqâd*, are regarded as foundational texts for Ithnâ 'Asharî Shî'ism. His preaching converted the Ilkhânîd ruler of Persia to Ithnâ 'Asharî Shî'ism, making it the state religion of Persia for the first time.

### ḥilm (Arabic: well-behaved, civilized)

This term is the opposite of the Arabic word *jahl*, from which we get the word JĀHILIYYAH, referring to the period before the coming of Islam. It is linked to the concept of 'ILM, which means knowledge or science, but it has broader civilizational aspects than those two terms usually imply in English. From the perspective of the coming of Islam, the eradication of the behaviors of the *jāhiliyyah* meant an end to the barbarities of that period and their social injustices. The term appears in the QUR'ÂN to indicate kindness, forbearance, and patience, all aspects of the message that MUḤAMMAD strove to correct in his fellow QURAYSH. The link between *ḥilm* and 'ilm has profoundly affected Islamic views of education. Fundamental to a study of the sciences,

particularly the religious sciences, is the notion that the student who studies the Qur'ân and related texts will become a moral person, a true Muslim.

### ḥinnâ' (Arabic: henna)

A plant used for dye, medicine, and, from its flower, perfumed oil. As a dye, it is widely used in the Islamic world to color the hair of both sexes, grey beards, and by women to decorate their hands and feet. In some communities, men use it to dye their beards on return from the ḤAJJ. There is no prohibition in the ḤADÎTHS against using it for decoration on the skin unless it resembles an all-over tattoo, so parts of the skin usually remain uncolored. In the popular imagination, the plant has properties to ward off evil as well as to cure certain illnesses.

### Ḥirâ', Mount

The mountain northeast of MECCA in a cave of which MUḤAMMAD practiced *taḥannuth* (meditation). He also received his first revelation of the QUR'ÂN from the angel JIBRÎL there. It is also called Jabal an-Nûr, the "Mountain of Light." (See also KHALWAH.)

### al-ḥisâb (Arabic: reckoning)

The word is often used in the QUR'ÂN in the sense of the final reckoning, the *yawm al-ḥisâb*. At the time of the final judgment of each soul, the person will receive a record of all their deeds, in the right hand if they are destined for Paradise, and in their left hand if destined for damnation. The imagery used in the Qur'ân is a commercial metaphor in which each deed is valued positively or negatively and made part of the final accounting. (See also YAWM AD-DÎN.)

### ḥisbah (Arabic: reckon)

From a root meaning to reckon or sum up, the term refers to the institution in

the Islamic state to regulate markets and maintain public order.

### **ḥiyal** (Arabic: devices; sg. *ḥīlah*)

Legal stratagems designed to mitigate the severity or, sometimes, the unintended consequences of a law. Some of the earliest of these stratagems were in the commercial field, where the prohibition of lending money at interest had the possible effect of eliminating business. In order to get around this, some people employed a simultaneous double sale, in which the object was sold at one price and re-purchased at a higher price to be paid in the future. The difference between the prices would be the equivalent of what would be termed interest in the West, and would satisfy the legal requirements of SHARĪʿAH. These legal fictions were favored by the ḤANAFĪ MADHHAB and condemned by the MĀLĪKĪ and the ḤANBALĪ. AL-BUKHĀRĪ reserved a whole section of his *ṣaḥīḥ* for condemnation of the practice.

### **ḥizb** (Arabic: one-sixtieth)

In the QURʾĀN, the term refers to factions which weaken a religion and lead to its destruction. In modern usage, it means “party,” as in ḤIZB ALLĀH, the “party of God,” Q. 58:22. In Sūfism, the term refers to a particularly helpful prayer for a specific occasion, such as a prayer for traveling.

### **ḥizb Allāh** (Arabic: party of God)

In the QURʾĀN it is opposed to the *ḥizb ash-Shayṭān*, the party of the devil, Q. 58:19.

### **Ḥizb ad-Daʿwah al-Islāmiyyah**

The Islamic Missionary Party, a major SHĪʿĪ party in Iraq in opposition to the Baʿthist regime.

### **Ḥizb an-Nahḍah**

The principal Islamist party in Tunisia.

### **Ḥizb at-Taḥrîr al-Islāmî**

The Islamic Liberation Party, founded in 1953 by a Palestinian, Taqī ad-Dīn an-Nabhānī. It seeks to establish a post-colonial Islamic state to replace the existing states, which are not founded on principles of SHARĪʿAH.

### **Ḥizbullāh**

A militant revolutionary party formed in Iran after the revolution of 1979. It was used as a vigilante movement by the Islamic Republican Party, and as a paramilitary group to enforce their policies. Formed from Iranian roots, the party in Lebanon has developed a strong support base among the Lebanese SHĪʿĪ and has adopted a strong anti-American, anti-Israeli, anti-Phalangist stance. It has adopted the dual tactic of participating in parliamentary elections and committing acts of violence to further its aims of creating an Islamic state in Lebanon.

### **Ḥizkîl b. Bûdhî or Bûzî**

The biblical prophet Ezekiel. His name is not found in the QURʾĀN, but the TAFSÎR traditions equate him with the prophet sent to the people mentioned in Q. 2:243, who were killed by God and then brought back to life. In the ISRĀʾĪLIYYĀT traditions, many features of Ezekiel's life are taken from Jewish and Christian commentaries.

### **holy war**

See JIHĀD.

### **Houris**

Properly *ḥuriyyah* or *ḥawrâʾ*; in the QURʾĀN, they are female companions in Paradise, e.g. Q. 52:20. In Islamic legend, they are perpetually virgins.

## Hubal

The name of a major pre-Islamic deity. His statue was located in the KA'BAH, and divining arrows were cast before it. The practice of casting such arrows is condemned in Q. 5:90. The statue was guarded by a HĪJĀB and seems to have been generally worshipped by the polytheistic QURAYSH.

## Hûd

The prophet sent to the people of 'ĀD. Like MUḤAMMAD, he found his people strongly resistant to his message. As a punishment, God withheld rain from them for three years. Hûd suggested that they make a pilgrimage to MECCA to pray for rain, but they prayed to more deities than just ALLĀH, so God caused three clouds to appear. The leader of the people of 'Ād, Qayl, chose a black one, and God sent a terrible wind that destroyed all the unbelievers of 'Ād. Hûd and his small band of faithful then settled in Mecca.

## al-Ḥudaybiyyah

A town near MECCA in which MUḤAMMAD and the Meccans signed a mutual non-aggression treaty in 6/628 granting the Muslims the right to make an 'umrah (lesser pilgrimage) the following year in exchange for the return of those QURAYSH who had made the HIJRAH without their guardians' permission. The treaty was rendered moot by the Muslim conquest of Mecca in 8/630.

## hudhud

The hoopoe bird, one of the few mentioned explicitly in the QUR'ĀN. In Islamic legend, it is regarded as a pious and faithful bird, monogamous and devoted to its parents. It has a major role in the story of SULAYMĀN and BILQĪS (Q. 27), where it reports finding the queen. In the TAFSĪR traditions, it also has the power to find water and

carries important correspondence for Sulaymān.

## ḥudûd

See HADD.

**ḥujjah** (Arabic: proof; the presentation of proof)

This term is used in various technical senses in philosophical and theological argument. Among the ISMĀ'ĪLĪ SHĪ'Ī, it represents the person through whom the transcendent God becomes manifest. As such, it refers to a high level of rank in the DA'WAH organization.

## Hujjatiyyah

From the Arabic word meaning proof, this ultra-conservative Iranian SHĪ'Ī movement holds that the IMĀMS are the means by which those lower than they can achieve access to God. The group is violently anti-BAHĀ'Ī. After 1979, the Hujjatiyyah were accused of opposition to the rule of clerics and driven underground, where its followers await the return of the HIDDEN IMĀM.

## al-Hujwârî (died 467/1075)

A well-known SŪFĪ who wrote the *Kashf al-mahjûb* (Disclosure of the Concealed), in which he outlines the mystic path, while advocating that the mystic also follow the SHARĪ'AH.

## al-Ḥusayn b. 'Alî (4/626–61/680)

The third IMĀM of the SHĪ'Ī, the son of 'Alî b. ABĪ ṬĀLIB and Muḥammad's daughter, FĀṬIMAH. He, along with a small group of supporters, was massacred on YAWM 'ĀSHŪRĀ in 61/680 at the battle of KARBALĀ', an event commemorated by SHĪ'Ī to this day. For this reason, he is known as the Prince of Martyrs, and his death, remembered as heroic, has served as a paradigm of martyrdom.

### **ḥusayniyyah**

Sites for the ritual ceremonies commemorating the martyrdom of AL-ḤUSAYN B. ʿALĪ, they were originally temporary tents in memory of the *Imâm*'s last encampment. The practice dates from the tenth century and has spread

throughout the SHĪʿĪ communities in the Islamic world. Some *ḥusayniyyah* are permanent and endowed by WAQFS.

### **hypocrisy, hypocrites**

See MUNÂFIQŪN.

# I

## **‘ibâdah** (Arabic: religious practice)

This word, mentioned in the QUR’ÂN, (Q. 18:110; 19:65), means the observances and devotional actions necessary to be a Muslim. In FIQH a distinction is made between ‘*ibâdât* and *mu‘âmalât*, the latter being the social requirements and obligations in Islam. In institutions like DIVORCE (*ṭalâq*) and MARRIAGE (*nikâḥ*), many scholars would divide between the two.

## **Ibâḍiyyah or Abâḍiyyah**

The Ibâḍīs are a moderate branch of the KHAWÂRIJ named after ‘Abd Allâh b. Ibâḍ (fl. first/seventh century). They are tolerant of other sects of Islam, believing that Muslims who are not of their persuasion are not MUSHRIKÛN (polytheists), as the more extreme ‘Azraqî Khârijites hold. This means that they reject the notion that those Muslims must be killed for apostasy. Marriage with non-Ibâḍīs is possible, but they are resistant to outside contact. They are found today chiefly in Oman, but also in East Africa and North Africa.

## **Iblîs**

The name in the QUR’ÂN for the devil (e.g. Q. 2:34), derived from the Greek word *diabolos*. The Qur’ân lists Iblîs as the angel who refused to bow to ADAM, because he was made of clay. This

caused ALLÂH to cast him out of heaven and be cursed until the end of time. Iblîs then requested that his punishment be deferred to the YAWM AD-DÎN and that he be given permission to lead astray all humans and JINN who are not steadfast and faithful. He started his temptations with ḤAWWÂ’ (Eve) and Adam by persuading them to eat fruit from the forbidden tree, making both of them culpable. In the TAFSÎR literature he is said to have entered the mouth of the snake, which was at that time a beautiful creature. As part of the curse for tempting Adam and Ḥawwâ’, the snake was stripped of its fine feathers and its legs and made to crawl forever in the dust as an enemy to humans. His usual approach to humans is to whisper in the ears. For this reason, the last two chapters of the Qur’ân are frequently recited at the perception of temptation or worn as amulets to ward off the evil. Parents will also say the BASMALAH in the ears of newborns to prevent Iblîs from having an influence on them. At the *yawm ad-dîn*, Iblîs and all his helping hosts will be cast into the fires of Hell. Some mystics hold out the hope that he will repent and be spared the final punishment. In extra-Qur’anic literature, many popular stories about the Devil are elaborated. In one, NÛḤ (Noah) was supervising the loading of the ark when the pair of asses approached. Iblîs is said to have grabbed

the tail of one of the asses so that it could not advance up the gangplank. Nûh, in exasperation, said, "Woe to you; enter, even if the devil is with you." This gave permission for Iblîs to enter the ark. There is extensive discussion about whether the devil is a fallen angel, a *jinn*, or both. The discussion hinges on the nature of angels and whether or not they are created sinless and obedient to God. Another point of discussion among commentators is the nature of Iblîs' sin. He was asked, so the argument goes, to bow to a human creature, which would be to disobey the command to worship only God and to bow to none else but God. Most see Iblîs' actions as derived from pride rather than humility, and that he was punished for his pride. Some Şûfîs, however, see the connection between what they perceive to be true worship and what they are required to do in the world, and are sympathetic to Iblîs' plight. (See also SHAYTÂN.)

### **Ibn 'Abbâs** (c. 619–68/688)

The common name for 'Abd Allâh b. al-'Abbâs, a prominent early Companion, MUḤADDITH, and commentator on the QUR'ÂN. Because of his erudition, he is often called *al-Baḥr*, the "Ocean" of wisdom. He was born before the HĪJRAH to a Muslim mother and was regarded as having been a Muslim all his life. Early in his life he began to collect sayings about the Prophet (ḤADĪTHS), and develop collections of material about the Qur'ân. These collections were both oral and written, and he used them as the basis for his daily public teachings on the entire range of Islamic topics. Because of his reputation as a scholar, he was frequently asked for legal opinions (FATWÂS) about matters, and was one of the first to engage in commentary on the Qur'ân, TAFSÎR. He had minimal involvement in the political turmoil of his time. He participated in several campaigns, but was not a central military

figure. He was an advisor to 'ALÎ B. ABÎ ṬĀLIB and held some minor posts. He was involved in the appropriation of the town funds of BAŞRAH, but he seems to have been immune to scandal. He is best known to history as a great scholar whose extensive knowledge of the Qur'ân and *ḥadīths* helped establish the basis for the development of the Islamic sciences.

### **Ibn 'Abd Allâh** (Arabic: son of the servant of Allâh)

This name is often taken by converts to Islam as their new patronymic.

### **Ibn 'Abd al-Wahhâb, Muḥammad** (1115/1703–1206/1792)

Founder of the Wahhâbî movement, which is based on the writings of IBN TAYMIYYAH and extreme Hanbalî thought. He was born in Arabia in a town in the Nejd called al-'Uyaynah to a family of Hanbalî scholars. He began his education with his father by learning the QUR'ÂN by heart. After studying what was available to him in his home town, he left for a series of journeys "in search of knowledge." He went to MECCA on ḤAJJ, but was dissatisfied with what he learned there. While in MADĪNAH, however, he studied with 'Abd Allâh b. Ibrâhîm an-Najdî, who was a supporter of Ibn Taymiyyah. He then went to BAŞRAH, Baghdad, where he married a wealthy woman and remained for five years, to Damascus and Cairo. He then returned to Arabia, wrote a treatise on the unity of God, and began preaching his reformist message against the veneration of saints and other innovations, (BID'AH). Some of the local Arabian SHĪ'Î became alarmed at his preaching, and he moved to the town of Dar'iyyah, near present-day Riyâḍ, and secured the protection of the AMÎR, Muḥammad b. Sa'ûd. His reformist ideology suited the ambitions of the *amîr*, and their associa-

tion led to the beginning of a Wahhâbî state. He was active in writing and propaganda until his death at the age of eighty-nine. The movement he started took the doctrines of Ibn Taymiyyah to new lengths. He was opposed to all survivals among the bedouin of pre-Islamic practices, to any form of Şûfism and any kind of reliance on TAQLÎD, the adherence of a person to a doctrine because of the authority of others. This meant, also, that he was opposed to Shîʿî doctrines as well, which naturally relied on the authority of ʿALÎ B. ABÎ ʿĀLĪB and the line of IMÂMS. The reports that Ibn ʿAbd al-Wahhâb was expelled from his home town by his own family seem to be exaggerated. On both religious and personal grounds, he was opposed to the OTTOMAN EMPIRE, which had killed his brother and condoned a wide variety of practices he saw as innovations and heresies.

### Ibn al-ʿArabî, Muḥyî ad-Dîn

(560/1165–638/1240)

A famous ŞÛFÎ writer and master, dubbed *ash-shaykh al-akbar* (the great SHAYKH), he is best known for his doctrine of the oneness of being (*wahdat al-wujûd*). Born in Spain, he spent the first thirty years of his life in and around Seville. As a result of a childhood illness, he changed his life and became more religious. The genuineness of this experience impressed his father and one of his father's friends, the famous philosopher IBN RUSHD. At the age of thirty, he left Seville and went first to Tunis and then to FÂS, where he began his writing. At the age of thirty-eight, he traveled to Cairo and then made the ḤAJJ to MECCA, where he stayed for two years. Additional journeys took him to BAGHDÂD and finally to DIMASHQ (Damascus), where he married several wives and lived a quiet life of teaching and writing. He was a prolific writer, credited with over four hundred different

works. His best-known works are *The Bezels of Wisdom* (*Fuṣûṣ al-ḥikam*) and *The Meccan Revelations* (*al-Futûḥât al-makkiyyah*). Like many Şûfis, Ibn al-ʿArabî believed that human knowledge is limited, and that knowledge acquired through sense perception and reason is inferior to religious knowledge acquired through inspiration from God to the soul. For this reason, he felt that humans should undertake spiritual journeys to God, insofar as they are able. The ultimate goal would be union with God while still living among humans on earth. At no point did he advocate abandoning the practice of the requirements of Islam – the daily prayers, the fasting, etc. He believed God to be completely transcendent, with emanations coming from Him that seem similar to Neoplatonic emanations, but he does not clearly explain how this process works. For him, knowledge from God comes to humans through these emanations, like the inspiration to the prophets, and must be received through faith, but humans must make the journey toward God in order to be receptive. Some are more receptive than others, like prophets chosen for their role, and Ibn al-ʿArabî regarded himself as particularly talented in this area. Without claiming prophethood, he regarded his writings as divinely inspired. The techniques he advocated for the spiritual journey involved silence, withdrawal from human contact, wakefulness, and hunger. At a final stage, the ḤIJÂB that separates humans from God is lifted, and the successful mystic perceives a manifestation of God. Ibn al-ʿArabî did not establish a ʿAR-ÎQAḤ, so his influence is to be found among those who carried copies of his works to Iran and the Yemen. His greatest influence was in the OTTOMAN EMPIRE, where his works were used as school texts. In the West, he had some influence on the Catalan philosopher and missionary Raymondus Lullus (died

c. 1315), and possibly on Dante's *Divina Comedia*.

**Ibn 'Arūs, Abū al-'Abbās  
Aḥmad** (died 868/1463)

One of the most prominent and popular WALĪS (saints) of medieval Tunisia. He lived as an itinerant worker of miracles and violated the moral and religious codes, claiming that he was beyond those mundane restrictions. His popularity allowed him to withstand the criticism of the 'ULAMĀ', and he was buried in a ZĀWIYAH, or tomb, that became the object of popular veneration. The 'Arūsiyyah ṬARĪQAH was named for him.

**Ibn Bādīs, 'Abd al-Ḥamīd,  
also Ben Bādīs** (1307/1889–1359/  
1940)

Algerian Islamic reformer, head of the Algerian 'ULAMĀ', and architect of Algerian independent identity. Through his Islamic reform, he led the resistance to the French, restored Arabic as the national language, opposed the ŠU'FĪ orders, and interpreted the QUR'ĀN in modernist terms, emphasizing human reason and free will. He studied at the Islamic University in Tunis, worked as a teacher and, in 1925, founded the newspaper *al-Muntaqid* (The critic). This short-lived publication was replaced by *ash-Shihâb*, which became a monthly platform for his reformist ideas, and continued until 1939. He was particularly devoted to ridding Algeria of the influence of the MARABOUTS, whom he saw as playing on ignorance and superstition, and the influence of French culture and ideals. Indeed, he saw the two elements as linked, to the detriment of Algerian independence and development. In 1931, he became the president of the Association of Algerian Muslim 'ulamā' and worked tirelessly promoting an Islamic cultural renewal. At his death in 1940, he was regarded as

a "saint" for his efforts and his simplicity.

**Ibn Bâjjah, Abū Bakr  
Muḥammad b. Yahyâ b. aṣ-  
Ṣâ'igh al-'Andalusī as-  
Saraqusṭî** (c. 500/1106–533/1138)

Andalusian Islamic Neoplatonic philosopher, who influenced IBN RUSHD. He was also a well-known musician and poet, and the composer of popular songs. Little is known of his life. When his Iberian hometown of Saragosa fell to the Almoravids, he served as a wazīr until he was thrown into prison at a political change. He went to Seville and assumed another post as *wazīr* that lasted for twenty years. He died in FĀS, some say by poisoning. Ibn Bâjjah's main concern in his writings is the possibility of the union of man and God. He thought this could be achieved through the exercise of the intellect, by which a person is capable of comprehending increasingly abstract forms until the Active Intellect is reached. His work is decidedly Neoplatonic and based, apparently, on several Neoplatonic treatises that were available to him in Arabic translation. In the West, he was known as Avempace, and translations of his works helped bring knowledge of Neoplatonism and Aristotle to the West.

**Ibn Baṭṭūṭah** (703/1304–779/1369)

The most famous Muslim traveler, he tells in his *Rihlah* (Travelogue) of his travels from the Middle East and Africa to China. He often earned his way by serving as a MĀLIKĪ judge (QĀḌĪ). His travel account combines both the genre of Muslim geography and the personal travel tale in such a way that he creates almost a new genre, of which he is the foremost example. His descriptions of India, the areas under Turkic domination and China contain a wealth of information not found elsewhere in Islamic literature of the time.

**Ibn Hajar al-ʿAsqalânî,  
Shihâb ad-Dîn Abû al-Faḍl  
Aḥmad b. Nûr ad-Dîn ʿAlî b.  
Muḥammad** (773/1372–852/1449)

A historian and scholar of HADÎTHS, he was a great writer of biographical encyclopedias that are rich sources of information about transmitters of tradition. His parents died when he was about three, but his mother left him a small fortune and he was able to live in the house of his birth and pursue his studies. After several RIḤLAHS, journeys for knowledge, and a good marriage, he started a career that saw him advance from lecturer to professor to judge in a relatively smooth path. His real fame lies in his works on ʿILM AL-HADÎTH, the science of tradition. He wrote immense biographical dictionaries, *al-Iṣṭâbah fî tamyîz aṣ-ṣaḥâbah* and *Tahdhîb at-tahdhîb* being the most famous. He also wrote biographies of Egyptian judges and a biography of famous men of his time. His commentary on the *Ṣaḥîḥ* of AL-BUKHÂRÎ, the *Fath al-bârî*, is a model of juridical explication. He enjoyed a reputation of sound scholarship and criticism in his time, and his works are still standards to be consulted about *ḥadîths*.

**Ibn Ḥanbal**

See AḤMAD B. ḤANBAL.

**Ibn Ḥazm, Abû Muḥammad  
ʿAlî b. Aḥmad b. Saʿîd** (384/  
994–456/1064)

Iberian jurist, theologian, poet, and specialist in comparative religion, he was a prolific writer and proponent of the ZÂHIRÎ school of law (MADHHAB). He was born in Cordova, but little is known of his family background. His father was a WAZÎR in the court of the ruler, Manṣûr, and Ibn Ḥazm spent his early years in the court and in the harem. When his father fell from favor

and the dynasty changed, Ibn Ḥazm became the *wazîr* to the ʿUMAYYAD claimant to the kingdom of Granada. At his sponsor's defeat, Ibn Ḥazm was put in prison for a time, a pattern that was repeated several times, until he went into semi-seclusion and withdrew from public life. His political writings reflect a strong bias against the MÂLIKÎ MADHHAB for its support of whoever might be in power, while his juristic writings reflect a strong bias against the ḤANAFÎ *madhhab*. In the West, he is best known for his treatise on love, *Tawq al-ḥamâmah* (The dove's neckring), as well as his writings on comparative religion, *Kitâb al-fiṣal fî al-mîlal wa al-aḥwâʾ wa al-niḥal*.

**Ibn Hishâm, Abû Muḥammad  
ʿAbd al-Mâlik** (died 218/833)

Editor of the first biography of MUḤAMMAD (SÎRAH), written by IBN ISHÂQ. He spent his life in Egypt, but his family was of southern Arabian origin, and he wrote a work on the antiquities of South Arabia, called the *Kitâb at-tijân*. His edition of the *sîrah* epitomized Ibn Ishâq's original, confining it only to those materials that he felt were relevant to the life of the Prophet. He criticized Ibn Ishâq for introducing elements that were problematic or shameful for a sacred biography, but his criticism reflected the changed and more insular attitudes of the Islamic community that had developed after the *sîrah* was composed.

**Ibn Idrîs, Ahmad** (1163/1749–  
1253/1837)

Eponym of the IDRÎSIYYAH ŞUFÎ movement, he was born in Morocco, studied in Fâs, and spent his later years in the Arabian Peninsula. His son, ʿAbd al-ʿÂl, is credited with starting the movement formally, and his students carried his ideas to MALAYSIA and Africa.

**Ibn Ishâq, Muḥammad b. Ishâq b. Yasâr b. Khiyâr al-Madanî** (85/704–150/767)

Born in MADÎNAH to a MAWLÂ family of traditionists, he collected stories and poems about the Prophet and wrote the first complete biography of MUḤAMMAD, called the *Sīrat rasûl Allâh* or *as-Sīrah*. It started with the creation of the world and continued through the life of the Prophet up to the 'ABBÂSID CALIPHATE. It was later abridged by IBN HISHÂM to just the materials on the life of the Prophet, and is the most popular biography of Muḥammad in existence. Ibn Ishâq was born into a scholarly family, for his father, Ishâq, and his two uncles, Mûsâ and 'Abd ar-Raḥmân, were transmitters of Prophetic tradition. We know little of his life, but he developed a solid reputation for his knowledge of *maghâzî* material, which included more than just the military aspects of the Prophet's career. At one point, Ibn Ishâq seems to have earned the enmity of MÂLIK b. 'ANAS, probably for reasons of rivalry and their differing visions of what constituted proper sacred biography. Ibn Ishâq went to Iraq and became associated with the newly forming 'Abbâsid court, where he was the tutor to the young prince, al-Mahdî. It was partly as a textbook that he conceived the shape of *as-Sīrah*, which included a comprehensive history of the world from creation through the life of Muḥammad. He continued this history with a history of the Caliphs up to the 'Abbâsids. While authorities differ about his reliability as a transmitter of legal ḤADÎTHS, all concur that he was a master at the Prophet's biography. *as-Sīrah* is the first to bring together a vision of the Prophet in a critical and comprehensive way, and set the pattern for our understanding of Muḥammad's life. All subsequent understandings of the Prophet are indebted to Ibn Ishâq's vision and assiduous collecting of tradi-

tion. His vision of world history was so influential that it is said that the famous historian AT-ṬABARÎ used Ibn Ishâq's material and plan as the basis for his universal history. (*See also* SÎRAH.)

**Ibn Kathîr, Abû Ma'bad 'Abd Allâh b. Kathîr al-Makkî** (fl. c. 90/710)

Born in MECCA, he was a perfume dealer by trade, but became an authority on TAJWÎD, or recitation of the QUR'ÂN. His reading is counted among the SUNNÎ as one of the seven canonical readings.

**Ibn Khaldûn, 'Abd ar-Raḥmân b. Muḥammad Walî ad-Dîn** (732/1332–808/1406)

Historian, proto-sociologist, and social theoretician, he is best known in the West for his *Muqaddimah* (Introduction) to his historical writings, in which he sets forth a cyclical theory of the interactions between nomadic and urban civilizations. He describes a principle of group solidarity (Arabic: *ʿaṣabiyyah*) that makes a state cohere and, when lost, leads to decay and destruction. He was born in Tunis to a family that had left Seville before the advance of the Reconquista. He received an excellent traditional Islamic education, punctuated by the intrusion of political chaos and the Black Death. He moved to FÂS and became associated with the court there, continuing his studies. When he was twenty-eight years of age, he moved to GHARNĀTAH. The political intrigues finally drove him back to North Africa and away from public office. He moved to Cairo (AL-QÂHIRAH), where he took a position as a teacher of MÂLIKÎ FIQH. His successes provoked jealousy, and he was dismissed from the post, a pattern that was repeated regularly. In addition to his *Muqaddimah*, Ibn Khaldûn wrote an autobiographical work that, unfortunately, does not give

full insight into his motives and character. He also wrote a universal history, the *Kitâb al-'ibar*, which has received less interest and scholarly attention. In part, this is because it does not meet the standards of historical thinking set forth in his *Muqaddimah*, and in part it is because of some serious historical lapses in the work. He is, for example, not always accurate on dates and on the beliefs of the groups he discusses. Western scholarship has discovered Ibn Khaldûn's *Muqaddimah* and has proclaimed him to be the "father" of sociology or social history. He has been judged unique, and it is hard to point to a predecessor who can be viewed as his model. It is also true that he left no successors, and his fame in modern times reflects his discovery or rediscovery within the context of contemporary social and historical theories.

**Ibn Mâjah, Abû 'Abd Allâh Muḥammad b. Yazîd** (209/824–273/887)

A prominent MUḤADDITH, his collection of traditions, *Kitâb as-Sunan*, is one of the six authoritative collections in SUNNÎ Islam. Born in Qazwîn, he traveled extensively in Iraq, Syria, Arabia, and Egypt to collect ḤADÎTHS. His collection, which contains over four thousand items, has been considered the weakest of the six canonical collections.

**Ibn Mas'ûd** (died c. 33/653)

COMPANION to MUḤAMMAD and an early convert, was sent by the Prophet to Ethiopia, and later lived in MADÎNAH and KÛFAH. He was an assiduous collector of QUR'ÂN, although his recension differed from that of the caliph 'UTHMÂN. The sources say that he was either the third or the sixth person to convert to Islam, and his zeal earned him a special affection from the Prophet. He was given the posts of carrying Muḥammad's sandals and

making the toothpicks he used. This gave him daily contact with the Prophet, and he heard the Qur'ân directly from his mouth. He is said to have been the first besides Muḥammad to recite the Qur'ân in public, and was taunted by the non-Muslim QURAYSH for that. He was among those who made the little HIJRAH to Abyssinia, and returned in time to be among those who made the *hijrah* to Madînah. As a source of ḤADÎTHS, he has a mixed reputation due to the twin factors of his fall from public grace because of certain jealousies and his being credited with SHÎ'î tendencies. He is most famous for his recension of the Qur'ân, which differed slightly from the 'Uthmânic recension in the order of the SÛRAHS and in various readings.

**Ibn Muljam, 'Abd ar-Raḥmân al-Murâdî** (died 40/661)

The chief conspirator and assassin of 'ALÎ B. ABÎ TÂLIB, he was a member of the KHAWÂRIJ. Much legend surrounds the motives for his assassination. It is said that he did it to win the love of a woman whose relatives had been slain at NAHRAWÂN, but general hatred of 'ALÎ among the QURRÂ' seems to have been his main motive. He was slain in the attack, and it is only speculation that others in the conspiracy planned to slay Mu'âwiyah also.

**Ibn Nubâtah, Abû Yaḥyâ 'Abd ar-Raḥîm b. Muḥammad b. Ismâ'îl** (died 374/985)

He was a prominent preacher in the Syrian court of Aleppo, and wrote religious and political sermons in rhymed prose, often using verses of the QUR'ÂN to end his lines. Some of his sermons had a topical theme of supporting the war against the Byzantines, but they have been preserved as models of literary sermons.

**Ibn Qâḍî Shuhbah, Abû Bakr b. Aḥmad b. Muḥammad b. 'Umar Taqî ad-Dîn** (779/1377–851/1448)

A judge, QÂḌÎ, and teacher of Fiqh in DIMASHQ (Damascus), he is best known for his monumental biographical history of the Shâfi'î MADHHAB.

**Ibn Qayyim al-Jawziyyah, Shams ad-Dîn Abû Bakr Muḥammad b. Abî Bakr** (691/1292–751/1350)

Born and educated in DIMASHQ (Damascus), he was the most famous pupil of IBN TAYMIYYAH. His career was marked by conflicts with those opposed to neo-HANBALÎ views. He was the author of a considerable number of treatises on Hanbalism which are still today widely regarded in WAHHÂBÎ and Salafî circles.

**Ibn Rushd, Abû al-Walîd Muḥammad b. Aḥmad** (520/1126–595/1198)

Famous Iberian philosopher, judge, and doctor, he was known in the West as Averroes, and his commentary on Aristotle influenced both Islamic and Western philosophy. He came from a prominent Cordovan family and received an excellent Islamic education, although the science of law interested him more than ḤADÎTHS. He also studied KALÂM and medicine. His biographers do not give much information about his philosophical studies except to mention that he was attracted to the "Greek sciences." He apparently learned his philosophy from a physician, and, when he wrote his analyses of Aristotle, he criticized IBN SÎNÂ's philosophical understandings of Aristotle while still praising his medical writings. His approach to Aristotle involved viewing the Greek philosopher primarily as a logician. This allowed him to strip away

much of the Neoplatonic overlay that characterized late Hellenistic and Islamic thought. One of the chief characteristics of Ibn Rushd's writings is his belief that religion and philosophy are ultimately able to be reconciled and that reason is a tool for faith. His most famous work, the *Tahâfut at-tahâfut* (The refutation of the refutation), a commentary on AL-GHAZÂLÎ's *Tahâfut al-Falâsifa*, sets out to restore philosophy and rid it of its Neoplatonic misinterpretations. Ibn Rushd probably enjoyed more of a reputation in the West than among his fellow Muslim philosophers.

**Ibn Sa'd, Abû 'Abd Allâh Muḥammad b. Sa'd b. Manî' Kâtib al-Wâqidî** (168/784–230/845)

He is known for his monumental biographical dictionary, *Kitâb at-ṭabaqât al-kubrâ* (The book of classes), which was designed to assist in the assessment of the members of ISNÂDS in the study of ḤADÎTHS. He was born in BAṢRAH and made numerous journeys to find traditions for his work. He settled in BAGHDÂD and became the secretary to the famous historian AL-WÂQIDÎ. His dictionary includes biographical notices on 4,250 men and women who appear in *isnâds*. While his work is dependent on the work of his predecessors, he was a critical and careful scholar and produced a work of considerable reliability. Above all, it set a pattern for similar biographical dictionaries, which are a major part of Islamic historiography.

**Ibn Sînâ, Abû 'Alî al-Ḥusayn** (369/979–428/1037)

Philosopher, physician, and polymath, he was known in the West as Avicenna. His Neoplatonic interpretations of Aristotle influenced Thomas Aquinas, and his famous medical treatise, the *Qanûn fî at-ṭibb* (The canon of medicine),

enjoyed circulation in the West in translation. He was born near Bukhârâ and was a prodigy, who was teaching his teachers at the age of fourteen, directing physicians at sixteen and was regarded a master of the known sciences at eighteen, at least according to his biographers. He earned his living as a physician in various princely courts, but was sometimes the object of intrigues and jealousies, which caused him either to flee or, occasionally, be imprisoned. His *Kitâb ash-shifâ'* and his treatise on animals were translated into Latin and had a profound influence on Western thought at a time when Aristotle was little known in the West.

### **Ibn Sîrîn, Abû Bakr Muḥammad** (34/654–110/728)

A renowned and reliable transmitter of ḤADÎTH, he is best known as the first Muslim interpreter of dreams. Dream interpretation, long known in the ancient world, was given a sanction by the story of YÛSUF in the QUR'ÂN. IBN SA'D mentions a long list of dreams interpreted by Ibn Sîrîn, but it is not until the third/ninth century that his fame as an interpreter reached its height. From that period, judging by the number of manuscripts on dream interpretation ascribed to him or by the number of quotations of his work, the field of dream interpretation was extremely popular. This has resulted in a number of spurious works ascribed to Ibn Sîrîn that are obvious forgeries. During his lifetime, he seems not to have made sufficient money, either from his dream interpretation or from his work as a cloth merchant.

### **Ibn Taymiyyah, Taqî ad-Dîn Aḥmad** (661/1263–728/1328)

Influential ḤANBALÎ jurist, whose views have influenced modern SUNNÎ movements, particularly the WAHHÂBÎ. He was opposed to TAQLÎD (blind adherence

to tradition) and regarded much of ŞÛFÎ practice to be BID'AH (innovation) along with many KALÂM and FALSAFAH doctrines. He held that the gate of IJTIHÂD was still open, that the QUR'ÂN, the SUNNAH, and the practice of the early Muslims were paramount, and that pietistic faith, ÎMÂN, was the source for an individual's choices. Born in Ḥarrân, he took refuge in Damascus (DIMASHQ) with the coming of the MONGOLS and was educated there in the Ḥanbalî MADHHAB. His hostile attitude toward *kalâm* and his strong anthropomorphism in the interpretation of the Qur'ân earned him enemies, who were to plague him throughout his life. He adopted a strong polemical attitude toward those with whom he disagreed, and used his association with the court to advance his views. He viewed himself as one who could reconcile the approaches of the exponents of *kalâm*, the Traditionists, and the Şûfis, all the while preaching against them all. He was strongly opposed to all forms of *bid'ah*, which he saw in the veneration of WALÎs, in philosophy and theology, and in *taqlîd*. On matters of Qur'ân interpretation, he was a strict anthropomorphist and literalist, and he felt that God walked and talked just as humans do, citing evidence from the Qur'ân to back his point. He was strongly attracted to the doctrines held by the ŞAHÂBAH (Companions), to those that came afterward, and was, in this sense, an advocate of SALAFIYYAH. He regarded himself as a *mujtahid*, that is, one able to interpret the primary sources of Islamic law, and did not regard the *bâb al-ijtihâd* to have ever been closed, at least not to those with his knowledge. He held that the state must exert power over humans to get them to act in the right manner, and was, therefore, a strong advocate of a powerful theocratic government. He was strongly critical of even the most revered Muslims, claiming at one point that even the caliph 'UMAR made

mistakes. While he had great influence during his lifetime, the adoption of his views by the Wahhâbîs has done much to preserve his legacy.

### **Ibn Tûmart** (c. 471/1078–524/1130)

He was known as the MAHDÎ of the Almohads. He was a religious reformer, who preached the doctrine of TAWHÎD, the unity of God. He used ideas from both SUNNÎ and SHÎ'Î Islam. When his doctrine was combined with Berber ambitions, he founded a dynasty that ruled the MAGHRIB and AL-ANDALUS. (See also AL-MUWAHHIDÛN.)

### **Ibrâhîm b. Âzar**

Abraham, a prophet and patriarch, father of ISMÂ'ÎL by HÂJAR (Hagar), and ISHÂQ by SÂRÂ (Sarah). The QUR'ÂN regards him as a strong monotheist, a proto-Muslim, a HANÎF, who was neither a Jew nor a Christian. He turned from his father's tradition of idolatry to monotheism through a series of steps that show the powerlessness of idols and stars, was persecuted by a ruler identified in the commentaries as Nimrod, and was saved, according to those stories, by JIBRÎL (Gabriel). He was commanded by God to sacrifice his son, identified in later Muslim tradition as Ismâ'îl, who was saved by God's intercession. He and Ismâ'îl are said to have erected the KA'BAH and performed the HAJJ.

### **Ibrâhîm b. Muḥammad**

The son of MUḤAMMAD and MÂRIYAH THE COPT. He died in infancy.

### **iconography**

See IMAGES.

### **Īd al-Aḍḥâ**

The feast of sacrifice, celebrated throughout the Muslim world to mark the end of the annual pilgrimage (HAJJ).

It is also known as the Greater BAIRAM, *qurbân bairam*. Not only do Muslims on *hajj* sacrifice, but, according to most authorities, it is incumbent on all free Muslims to sacrifice as well. Thus, on the day of sacrifice, Muslims around the world are united in the sacrifice and festive meal associated with it.

### **‘iddah** (Arabic: count, enumerate)

The legal waiting period before a divorced or widowed woman can remarry.

### **Īd al-Fiṭr**

The feast of the breaking of the fast of RAMADÂN, also known as the Lesser BAIRAM, *şeker bayram*. Even though it is known as the “lesser” festival, it is celebrated with great festivities, as it marks the end of the month-long period of fasting and the attendant hardships. It is customarily a time of paying the ZAKÂT if it has not been given beforehand.

### **Īd al-Qurbân**

See ĪD AL-ADḤÂ.

### **Idrîs**

A prophet named in the QUR'ÂN, (Q. 19:56), known for patience and righteousness. In extra-Qur'anic writings, he is often identified with Enoch, and is said to have entered heaven alive and never to have died. In some stories he is credited with inventing writing and making clothing, and he is often regarded as a patron of craft guilds.

### **Idrîsiyyah**

A ŞUFÎ TARÎQAH founded on the teachings of IBN IDRÎS (1749–1837), with branches and influence from the Balkans to Indonesia.

**ifranj** (Arabic: Frank)

The Arabic term for Frenchman or European, also appearing as *faranj* or *firanj*. In the eschatological writings from the time of the Crusades, Europeans were regarded as a scourge from God and in the same category as disease, famine, and earthquake. This view led many Muslims to react to the incursion of the Europeans as a spur for religious revival and reform.

**‘ifrīt** (Arabic: demon)

The term for a particularly malevolent class of JINN. In popular tales, it is a creature at least forty times larger and more powerful than a *jinn*, although it can be condensed and contained within a jar. They are divided into males and females and are capable of salvation as well as damnation, just as are all *jinn*.

**iftâr**

The first meal eaten to break the fast during RAMAÐÂN.

**ihrâm** (Arabic: sacred state)

Both the state of ritual sacrality during the HAJJ and the two white seamless pieces of cloth that symbolizes the pilgrim state. (See also HARÂM.)

**i‘jâz** (Arabic: miracle)

The notion of the inimitability of the QUR’ÂN, whereby it would be impossible for humans to produce a book like it. The polemics between Muslims and Christians about the nature of scripture and the rise of speculative theology (KALÂM) gave rise to the doctrine that the Qur’ân was a miracle of speech from God that could not be imitated. While there seem to be few historical critics who advanced an argument that the Qur’ân could indeed be reproduced by humans, the notion of *i‘jâz* seems to parallel the Christian notion of the

embodiment of God’s word in Jesus by saying that the Qur’ân was God’s embodied word. This notion seems to have given particular force to the argument between the MU‘TAZILAH and the Traditionists over the issue of whether or not the Qur’ân was created or eternal. From the doctrine of inimitability, many authors advanced elaborate theories of Arabic literature that took into account the Qur’ân’s central role in forming the Arabic literary canon. (See also MIḤ-NAH.)

**ijâzah** (Arabic: authorization)

In the transmission of HADÎTHS, it means the authorization to transmit the tradition to another. In the early schools, this was usually indicated by having the transmitter, the professor, write out the permission at the end of the notes the students had written out. From this a tradition of diplomas arose, some of them written in rhymed prose (*saj‘*), and quite elaborate.

**ijmâ‘** (Arabic: consensus)

In SUNNÎ Islamic jurisprudence, it is the doctrine that the consensus of those with sufficient knowledge to practice IJTÎ-HÂD, or independent judicial reasoning, constitutes one of the sources of FIQH. According to classical Islamic jurisprudence, the consensus of all of the jurists constitutes one of the main sources of Islamic law. This parallels the Western notion of the *consensus doctorum ecclesiarum*, and assumes that such a consensus must be divinely inspired. The KHAWÂRIJ denied this principle, this being one of the doctrinal views that set them apart from the rest of the Muslims. Over time, this principle has been applied to ratify the customary practices of certain communities, such as the inclusion of the practices of KÛFAH and MADÎNAH, and to include the veneration of WALÎS as the SUNNAH of the community.

**ijtihâd** (Arabic: strive)

A word derived from the same root as JIHÂD, to strive or make an effort, to exert oneself, in jurisprudence it means the exercise of independent judgment by one who has sufficient knowledge, as opposed to TAQLÎD, or the imitation of those precedents that went before. According to some SUNNÎ theorists, the so-called *bâb al-ijtihâd*, or gate of independent legal thought, was "closed" at the time of the canonization of the schools of Islamic law, but the HANBALÎ, particularly IBN TAYMIYYAH, held that the gate was never closed. Among the ITHNÂ 'ASHARIYYAH SHÎ'Î, *ijtihâd* is the function of the MUJTAHID to determine the will of the HIDDEN IMÂM. As Islamic schools of law (MADHHABS) developed into hierarchical institutions, the notion developed that only certain individuals were entitled to challenge the fundamental tenets of the law, the so-called 'UŞÛL AL-FIQH. In particular, this meant the ability to exercise independent reasoning in cases where there was insufficient precedent to decide a case. As a means of preserving the boundaries of each school, members were encouraged to remain within the bounds of the founding judgments that gave each school its identity. Reform movements in Islam have always been in a position of having to challenge such strictures, usually labeled as *taqlid*, and encourage a renewed view of the inter-relationship of QUR'ÂN, HADÎTH, and human judgment (RA'Y) to achieve TAJDÎD.

**ikhtilâf** (Arabic: difference of opinion)

w>The opposite of IJMÂ', the acceptance of diverse opinions on legal matters assured the open and dynamic character of the schools (MADHHABS) of Islamic law by providing the interpretive space for new ideas and situations. The history of Islamic law is, in part, the history of

the attempts to negotiate the inclusion of difference within each school while still retaining a distinct identity. The oldest schools of law recognized geographic differences, so that the schools of MADÎNAH, KÛFAH, and BAŞRAH were able to maintain differences in practice without condemning each other. When the schools became associated with particular individuals, this tolerance of difference was preserved, so that it was possible to have representatives of the several SUNNÎ *madhhabs* in the same city, but there was strong disapproval of an individual moving from one law school to another to engage in forum shopping. Within each school, difference was tolerated only when it was the result of the process of IJTIHÂD. Even then, there was an attempt to impose conformity on the members of the school. In the field of QUR'ÂN interpretation and reading, Sunnî Islam recognizes seven canonical "readings" of the Qur'ân. These "readings" have primarily to do with manners of recitation, and do not represent differences in meaning from one practice to another. Movements that have attempted to abolish the differences among the schools have failed, and the maxim, *Ikhtalafa al-'ulamâ'* ("The 'ulamâ' always disagree") represents the preservation of Islamic universalism.

**al-Ikhwân al-Muslimûn**

The Muslim Brotherhood, an organization founded in Egypt by ḤASAN AL-BANNÂ' in 1928 as an Islamic reformist movement to return Islam to the fundamentals found in the QUR'ÂN and the SUNNAH, and to oppose Western colonialism and imperialism. The organization was banned in Egypt in 1954, but has continued to operate underground. When the movement was founded in 1928 it spread throughout Egypt, setting up schools, hospitals, clinics, mosques, and commercial ventures, all designed to

raise the standard of living of the poor. In 1936 the movement added the cause of the Palestinians, which gave it more international appeal. Al-Bannâ' was imprisoned during the period of World War II because of his strong opposition to the British, one of the founding principles of the movement. After 1949, when he was assassinated, the movement continued to act against the British, particularly in the Suez Canal area. During the time of Nasser, the Brotherhood was suppressed or tightly controlled, although their energy and ideology was useful to the regime. Their belief in the supremacy of the ideal of an Islamic state and the need to act against imperialism has been a popular idea, even when Islamic governments have been afraid of the revolutionary energies of the movement. It still is a vital force in the Islamic Middle East today.

### Ikhwân aṣ-Ṣafâ'

The Brethren of Purity, a syncretic, mostly Neoplatonic philosophical movement in BAṢRAH in the fourth/tenth century. They were influenced by ISMÂ'ÎLÎ SHÎ'Î thought. Their work is contained in an encyclopedic body of fifty-two epistles (*rasâ'il*).

### 'Ikrimah (died c. 105/723)

Starting as a slave to IBN 'ABBÂS, he became one of the distinguished members of the generation of TÂBÎ'ÛN (Followers), and was the main transmitter of information about the QUR'ÂN attributed to Ibn 'Abbâs. He was regarded as a reliable transmitter, particularly by the older traditionists, but so many traditions were attributed to his master through him that later scholars came to suspect the authenticity of his transmission. He is said to have been one of the KHAWÂRIJ, but that did not seem to color his reputation as a transmitter.

**ilhâd** (Arabic: apostasy, straying from the right path)

In the QUR'ÂN, it is said that those who willfully deviate from God's signs will earn a painful punishment. In the early history of the Islamic community, the term was applied to those who rebelled against the authority of the caliph. As such, the term was applied to the KHAWÂRIJ. In the 'ABBÂSID period, the term was applied to such people as materialists and atheists. The ISMÂ'ÎLÎ were termed *mulhids*, as were all SHÎ'Î and many ŞÛFÎs in the OTTOMAN period. (See also RIDDAH.)

### ilhâm (Arabic: to swallow)

This term is normally paired with WAḤY, and both are understood to mean inspiration or revelation from God. *Ilhâm* is held to be the kind of individual inspiration given to WALÎs (saints), and is felt to be knowledge cast into the minds of those holy persons that does not have the status of scripture. *Waḥy*, on the other hand, is felt to be the kind of revelation given to prophets.

### Îliyâ

Derived from the Latin *Aelia Capitolina*, this name is used as a synonym for AL-QUDS, Jerusalem, in early Islamic texts.

### 'ilm (Arabic: knowledge; pl. 'ulûm)

A term used extensively in the QUR'ÂN for knowledge, learning, and science. It is contrasted with *jahl*, ignorance, and is related to ḤILM, civilized behavior. It is generally understood to be more than just common knowledge (*ma'rifah*), and implies the acquisition of such elements as wisdom (*hikmah*) and politeness (ADAB). Knowledge of the Islamic sciences are thought to be life-changing, and in Islamic tradition, knowledge is not merely passive but necessarily leads to action. Thus, the bifurcation that sometimes is expressed in Christian

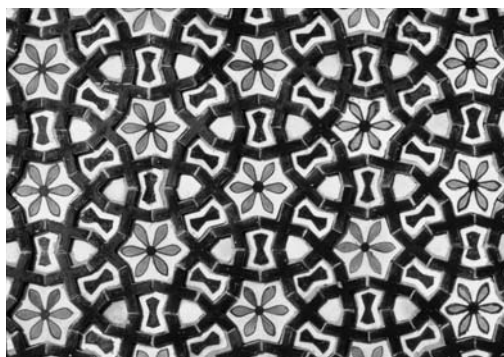
thought between belief (îMÂN) and deed (‘amal) is not found in classical Islamic thought, since knowledge of God leads to belief, which leads to action. (See also ‘ULAMÂ’.)

**‘ilm ar-rijâl** (Arabic: the study of persons)

This is the Islamic science devoted to the biographical study of individuals featured in the ISNÂDS of ḤADÎTH. The purpose is to determine the exact times and locations of their lives to discern whether the chain of authentication could have been possible and to determine the character and, insofar as possible, the veracity of the person. Also, since so many people have similar names, the science includes a determination of the exact name and genealogy of the individual. In the AL-JARḤ WA-T-TA’DÎL literature, of which this is a part, it is sometimes the case that *isnâds* will, for example, include children under the age of two transmitting from aged transmitters and from people of bad character. This science has given rise to a major tradition of biographical literature that is one of the hallmarks of Islamic historiography.

## Ilyâs

A prophet in the QUR’ÂN sometimes identified in the commentaries with the biblical Elijah/Elias. He is said to have been given power over rain by God, and he used it to turn his people away from sin. When they suffered from a drought, they came to him, claimed to repent, and he prayed for rain to deliver them from certain death. When they continued to worship idols and sin, he asked God to take him, so God sent him a horse of fire, and he rode on it to heaven, was clothed with feathers of fire, his need for food and drink removed, and he remained in heaven, half human and half angelic.



*Decorative stonework from the tomb of Shah Rukn-i-‘Alam, Multan, Pakistan.*

## Ilyâs, Mawlânâ Muḥammad (1302/1885–1363/1944)

Indian ŞÛFÎ and founder of the Faith Movement, whose mission was to bring Islam to the illiterate Indian poor.

## images

Contrary to popular belief, the QUR’ÂN does not prohibit the making of images, but does prohibit idol worship. Some ḤADÎTHS assert that an artist who makes images will receive punishment on the Day of Judgment. Varying interpretations of the prohibition have produced an almost total ban on images associated with mosques and religious writings, while there has been a rich secular tradition of painting and sculpture at various times in some regions. It has also produced the elaborate art form of CALLIGRAPHY. The relationship between the ban in Islam and the Iconoclast Movement in the Greek Church remains an open scholarly question.

## Imâm

The Arabic root of this word is cognate to the word ‘umm, mother, and ‘UMMAH, religious community. Over time it has taken on several distinct meanings: (1) A leader, particularly a prayer leader, a

function that might be assumed by any male Muslim over the age of majority. There are no special rites of ordination or sacerdotal powers necessary to assume this function. (2) Some of the early caliphs are also called *Imâms*. (3) The seven leaders of the NIZÂRÎ ISMÂ'ÎLÎ SHÎ'Î, descended from 'ALÎ and FÂTÎMAH, are called *Imâms*. (4) The twelve leaders of the ITHNÂ 'ASHARÎ SHÎ'Î, descended from 'ALÎ and Fâtimah, are called *Imâms*. (5) In modern times it has been used as both a term of respect for the ÂYATOLLÂHS of Iran and, in a more ambiguous sense, as the title of Âyatollâh KHOMEINÎ, implying, according to some, that he was equal to or the embodiment of the HIDDEN IMÂM. (See also AGHÂ KHÂN.)

### **imâmah** (Arabic: governance or rule)

The word is used in several senses in the Islamic world. Among the SHÎ'Î, it refers to the rule of the IMÂM. Among the SUNNÎ, who use the word *imâm* in a more general sense, it refers to the leadership of the Islamic community after the death of the Prophet. For most Sunnî, this leadership is held by the person who is caliph.

### **Imâmî Shî'î**

See ITHNÂ 'ASHARIYYAH SHÎ'Î.

### **imâmzâdah** (Persian: *imâm's son*)

Tombs of the IMÂMS visited and venerated by the SHÎ'Î as shrines, some of the more popular being at KARBALÂ', MASHHAD, NAJAF, and QOM. Pilgrimage to these sites and the rites associated with them vary according to the site, but usually are determined by the season of the year. In the popular imagination these are locations of powerful blessings, *barakât*, that can effect healing, wealth, and other worldly rewards through the intercession of the tomb's inhabitant. (See also BARAKAH.)

### **Îmân** (Arabic: belief, faith)

This word has the sense of not only belief, but also of safety and security. It is linked in this way with the very name Islam, since acceptance of Islam, submission, brings peace and security, SALÂM. For most commentators, *imân* means both an inner state and an outward expression. Most schools of Islamic law are not satisfied merely with the expression of *imân*. It must be accompanied by deeds that demonstrate that belief. At a minimum, after the declaration of faith (SHAHÂDAH), the believer must perform the daily prayers as proof of his belief.

### **India**

Muslims comprise about twenty percent of the total population of India, are found in most areas of the subcontinent and have formed a significant part of Indian culture. Traders brought Islam to India in the eighth century, and by the twelfth century Muslim conquerors had established influential kingdoms. Until the establishment of the MUGHAL dynasty in the sixteenth century, Muslims from various ethnic origins came into India, both for trade and for conquest. The majority of Muslims are SUNNÎ, with a minority of all types of SHÎ'Î including ISMÂ'ÎLIYYAH. Islamic preachers and mystics have appealed to many in India, particularly among the lower castes. Converts to Islam in India have brought many ideas from Hinduism into popular Islamic practice, and in places like Bengal, worship at local shrines is similar for both Hindus and Muslims. In 1947, shortly before India's independence from Britain, many Indian Muslims left India for the newly formed Muslim state of PAKISTAN.

### **Indonesia**

With a population of over two hundred million, ninety percent of whom are



*Tomb of the Mughal emperor Humayun, New Delhi, India.*

Muslim, Indonesia is the largest Muslim country in the world. Islam was brought by Muslim traders from India and from southern Arabia, chiefly the Hadhramaut, following pre-Islamic trade routes. By the thirteenth century Islam was well established, and by the eighteenth century the majority of Indonesians were SUNNĪ Muslims and followers of the Shāfiʿī MADHHAB. Hindu and animist beliefs were not obliterated but incorporated into the popular culture and Islamized. Throughout the last two centuries, Indonesian Islam has been informed by the great numbers of students who have studied in MECCA and other places in the Arab Middle East. In the second half of the twentieth century, Arab Muslims and Indonesians who have studied in the Arab world have engaged in DAʿWAH to rid Indonesian Islam of non-Islamic elements. Some of this has been played out against the background of anticolonialism against the Dutch and the Japanese, resulting in the intermingling of Arabism and Islamic reform. The revolution of 1419/1998 brought an end to the autocratic, non-Islamic rule of Suharto and led to the presidency of ABDURRAHMAN WAHID, a widely respected Muslim intellectual. In 1422/2001, however, he was charged with corruption himself,

forced from office, and replaced by his vice-president, Megawati Sukarnoputra.

### **infidel**

*See* KĀFIR.

### **inheritance**

The Islamic system of inheritance, known in Arabic as *mīrāth*, relies heavily on verses in the QURʾĀN, which has more to say on this subject than any other. Commentators agree that the Qurʾānic verses reform the pre-Islamic Arabian practices, particularly in allowing women to inherit. SUNNĪ and SHĪʿĪ theories and practice differ sharply. The Shīʿī view is that the Qurʾān totally supplanted all prior practice, while the Sunnī view holds that the inheritance of the agnates (Arabic: *ʿaṣabah*) is only ameliorated by the verses, thus giving male heirs a greater preference in the Sunnī practice. Inheritance rules restrict the amount of property that a person can dispose by testamentary bequest, and many Muslims use the instrument of the WAQF for estate control.

### **injil** (Arabic: Gospel)

This is the word in the QURʾĀN for the Greek *Evangelion*, Gospel. The degree

to which the Qur'ân represents the Gospels has been a subject of heated debate in the polemics between Muslims and Christians from the beginnings of the encounter between the two religions. Western polemicists assert that the Qur'ânic views of Jesus, MARYAM, and the Christian doctrines are confused or wrong. Muslims insist, on the other hand, that the Christian scripture has been corrupted (TAHRÎF), and that the Qur'ânic view is the correct one. What is clear from both Qur'ânic and historical evidence is that many of the main ideas of Christianity were well known in Arabia during the lifetime of MUḤAMMAD, and that the references in the Qur'ân to Jesus reached listeners who understood the allusions with some subtlety. In post-Qur'ânic literature, the Gospels became quite well-known, both through their use among Christian Arabs and through translations into Arabic. There is, however, no evidence that there was a translation of the Gospels into Arabic prior to the rise of Islam. Arabic Christians lived under and among Muslims for a long time, and shared stories related to Gospel stories have found their way into popular literature. When Protestant missionaries came to the Islamic world, they brought with them the techniques of biblical scholarship, which they used to try to prove that the Qur'ân was false and that the Gospels were true. Muslim scholars soon used Western critical techniques against the variety of apocrypha and pseudepigrapha to counter those arguments and returned to the old argument that Christian scripture had been corrupted by *tahrîf*.

## innovation

See BID'AH.

## inquisition

See MIḤNAH.

## in shâ' Allâh

The Arabic phrase meaning "if God wills" is commonly used by Muslims to express God's control over the future.

## Institute for Ismaili Studies (IIS)

The IIS was established in 1977 in London, with the object of promoting scholarship and learning of Muslim cultures and societies in general, the intellectual and literary expressions of Shî'ism in general, and ISMÂ'ÎLÎ SHÎ'Î in particular. Through the sponsorship of the AGHÂ KHÂN and the Ismâ'îli Shî'î community, the IIS continues a tradition of DA'WAH on an intellectual and ecumenical level.

## intention

See NIYYAH.

## intercession

See SHAFÂ'AH.

## interest

See BANKS AND BANKING; RIBÂ.

## Internet

The growth of the use of the Internet has increased the dissemination of Islamic knowledge greatly. It is possible to find many major Islamic texts available on-line, either in translation or in the original Islamic languages. It is possible, for example, to access multiple translations of the QUR'ÂN as well as copies of the Qur'ân in Arabic, recited in Arabic, and explained. It is also possible to learn how to perform the HAJJ or the 'umrah, schedule transportation and link up with other Muslims from an on-line computer. For Muslims in small communities, where resources are limited, it is possible to find on-line ordering sites for Islamic needs, such as clothing and books. Several problems arise with the use of

the Internet that are parallel to problems in research in general. The sites are often anonymous, so their biases are not easily detected, and they are ephemeral as they migrate from one service provider to another. (*See the bibliography at the back of this book for a short list of Islamic URLs.*)

## interpretation of the Qur'ân

see TAFSÎR; TA'WÎL.

## intizâr (Arabic: waiting)

A term introduced by the Iranian SHÎ'ITE theologian 'Alî Sharî'atî (died 1977), meaning both the active waiting for the return of the HIDDEN IMÂM and the rejection of the status quo.

## Iqbal, Muhammad (1877–1938)

Poet, philosopher, theologian, and advocate for an independent Muslim state, he was born in Sialkot in the Punjab, educated in Lahore, Munich, and Cambridge, and served as a politician, lawyer, professor, and mentor to Muslim intellectuals. He composed speculative TAFSÎR and was an advocate of IJTIHÂD. His *The Reconstruction of Religious Thought in Islam* was an attempt to harmonize Islamic and Western thought, and his advocacy of an independent Muslim state led him to be regarded as the intellectual father of the state of Pakistan, formed after his death. While he was a student in Lahore, he met the British Islamicist Thomas Arnold, who encouraged him to go to England to study. While there, he studied Hegelian philosophy, which led him to Munich for his Ph.D. After his return to Lahore he taught philosophy and developed his legal practice, but experienced a crisis when comparing the state of development between Europe and India. He came to feel that an Islamic renewal was needed to vitalize the Muslim world, and he began to express these ideas in

both URDU and PERSIAN. His notions of the strengthening of the ego rather than its annihilation (FANÂ') were not well received at first, but by 1928 he delivered a series of lectures titled "Six Lectures on the reconstruction of religious thought in Islam," which sought to harmonize European and Islamic thinking. At the same time, he expressed the need to form a separate Islamic state in the area of present-day Pakistan. He was also instrumental in the foundation of the University of Kabul in AFGHANISTAN. Iqbal's thought is a true synthesis of Western and Islamic thinking. Influenced by Nietzsche, he believed that ALLÂH is the supreme ego, but that each human is given an ego that must be developed. This does not lead to a separation between God and humans, but, because the development comes through prayer and the QUR'ÂN, to a closer union. Through the resulting cooperation between God and the human ego, the divine will can be carried out, with the result that the Islamic mission is strengthened. Since his death, his philosophy has been criticized, but in Pakistan any criticism is regarded as near sacrilege.

## iqṭâ' (Arabic: fief)

Land granted under feudal tenure, which, in South Asia under the MUGHALS, allowed some Hindus to be included as part of the DHIMMÎ class. These grants of land were also called JÂGÎRS in India.

## Iram

Identified with the biblical Aram, the son of Shem, he is said to be an ancestor of the tribe of 'ÂD and the tribe of THAMÛD. It is also identified on the basis of Q. 89:7 as a place in pre-Islamic Arabia that God destroyed because of the wickedness of the people.

## Iran

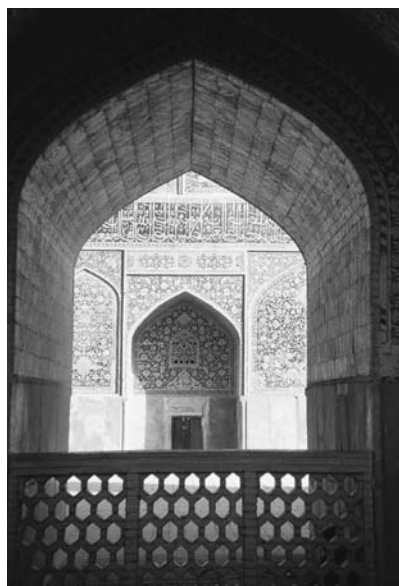
Known in pre-modern times as Persia, it came under Muslim political domination in 16/637 by the Arabo-Muslim invasion, becoming predominantly Muslim in religion only after the ninth century. The populace retained the Persian language, which became Arabized through the script and the extensive use of Arabic vocabulary. Until the sixteenth century, Iran was mostly SUNNÎ, with small pockets of SHÎ'Î, but after the ŠAFAVID DYNASTY, it was chiefly SHÎ'Î. In modern times, the secularizing and Westernizing Pahlavi dynasty was overthrown by the revolution of 1399/1979 that established an Islamic republic, strongly SHÎ'Î and intolerant of political and religious dissent, particularly that of the Marxists, the *mujâhidîn*, and the BAHÂ'Î.

## Iraq

The area of the confluence of the Tigris and Euphrates rivers had been home to Arabs from before Islam, and Muslims found allies in the Muslim conquest of 13/635. With the founding of the 'ABBÂSID CALIPHATE and the construction of the capital city of BAGHDÂD, Islam was established in the middle of ancient Jewish and Christian centers. With the decline of the caliphate in the thirteenth century, Iraq became a province of the Persian, OTTOMAN or British empires until the twentieth century. Modern Iraq has a mixed population of Arabs and Kurds, SHÎ'Î and SUNNÎ Muslims, and is currently ruled by a secularist dictatorship.

## Îsâ

This Arabic name for Jesus is used as a personal name among Muslims, as are the names of other figures common to the Bible and the QUR'ÂN. The long association between Muslims and Christians in the Iberian peninsula has given



*Courtyard of the Masjed-i Shah (Royal Mosque), Isfahan, Iran.*

rise among Spanish-speaking Christians to the use of the name Jesus, a practice not generally found elsewhere in the Christian world. (See also JESUS.)

## Isaac

See IŞHÂQ.

## Işhâq

The biblical Isaac, the son of IBRÂHÎM (Abraham), by SÂRÂ. He was the younger brother of ISMÂ'ÎL (Ishmael). The foretelling of Işhâq's birth is mentioned in the QUR'ÂN, and commentators see his birth as a reward for Ibrâhîm's willingness to sacrifice Ismâ'îl. The earliest Muslim interpreters of the story of Işhâq disagree as to which of the two sons of Ibrâhîm was the intended sacrificial victim. By the end of the second/eighth century, most scholars agreed that it was Ismâ'îl and argued polemically with Jews and Christians on this point.

**ishârât as-sâ'ah** (Arabic: the signs of the hour)

This means the signs of the *eschaton*. Numerous signs are mentioned in the QUR'ÂN, such as the oven giving forth water, mountains collapsing, and seas boiling. Many more signs are mentioned in HADÎTH and TAFSÎR literature, including worldwide corruption, wars with AD-DAJJÂL and YA'JÛJ WA-MA'JÛJ, the appearance of the MAHDÎ and JESUS, and, according to some, the appearance of MUHAMMAD.

### Ishmael

See ISMÂ'ÎL.

**'ishq** (Arabic: love, desire)

This word, which does not appear in the QUR'ÂN, has come to mean passionate love of the sort that indicates a strong need in the individual. ŞÛFÎs have adopted this term to express the lack in humans that drives them to love God and seek union with the divine.

**ishrâqî** (Arabic: radiant)

The term for "illuminationism" in ŞÛFÎ and gnostic circles, and particularly associated with the writings of as-Suhrawardî.

### al-'Iskandar

See DHÛ-L-QARNAYN.

**işlâh** (Arabic: reform)

In modern times this term has come to be associated with MUHAMMAD 'ABDUH and RASHÎD RIDÂ, although others, including conservatives, have tried to claim the reformist title. The term has its roots in the QUR'ÂN and in early Islamic literature, where humans are enjoined to act as holy, righteous persons, *şâlih* (also used as a common given name). The term for pious acts, *'amal şâlih*, also comes from this same root. It is this

sense of piety that underlies the mission of modern reformers as they try to connect the modern community with the pious deeds of the first generation of Islam.

## Islam

The name of the religion of MUSLIMS is derived from an Arabic root meaning "peace." In this form, it means "submission," to the will of God. In the message of the QUR'ÂN, humans are told that following correct action brings the surety of reward. In this sense, the "peace" was understood by the early Muslims as a lack of the anxiety associated with polytheism, in which the individual is unsure of which deity to assuage and whether any action would produce positive results. Muslim commentators believe that Islam is the original, authentic monotheistic worship of God and that MUHAMMAD was the last of the line of Muslim prophets sent to humankind to preach Islam. Islam is also understood as the name of the religion of God. In Q. 5:3 we read, "This day have I perfected for you your religion, DÎN, and completed My favor on you and chosen for you Islam as a religion." The word for religion, *dîn*, means also the debt or obligation that the believer owes to ALLÂH, so Islam implies a series of actions as well as belief. This is seen in Q. 49:14–15: "The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allâh and His Apostle, He will not diminish aught of your deeds; surely Allâh is Forgiving, Merciful. The believers are only those who believe in Allâh and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allâh; they are the truthful ones." In other words, faith, ÎMÂN, for a Muslim results in the interior change of the person, submission, ISLÂM, which

results in the outward deed that demonstrates the person's Islam. The relationship between deed and faith has resulted in Islam having fewer creeds than Christianity and striking a balance between belief and action. This is seen in the centrality of Islamic law, (SHARÎ'AH) as the main expression of the individual's religion, and Islam becomes all-pervasive in its sacralization of daily life. Thus, even the most mundane and seemingly secular acts fit within *sharî'ah* and are part of what it means to be a Muslim. The location of the Muslim within the law also indicates an additional feature of the religion, the connection with community. Muslims understood both from the Qur'ân and from the Prophet's example that the obligation, *dîn*, was to fellow humans as well as to God. The ideal of the solitary mystic is less frequent in Islam than in, for example Christianity or Hinduism, because of the community connection. Modern reformers invoke this sense when they call for İSLÂH and TAJDÎD. Many additional words and terms are derived from the same Arabic root, s-l-m, the most frequent of which is the greeting *Salâm*, "Peace."

## İslâm-bol

See İSTANBUL.

## Islamic calendar

See CALENDAR.

**‘işmah** (Arabic: sinless, without error)

The doctrine of impeccability, or sinlessness, was first articulated by the SHÎ'îs, who hold that MUHAMMAD, FÂTIMAH, and each of the IMÂMS are without sin. Among the SUNNÎ, this notion is applied to Muhammad and to the prophets, but it is regarded as a gift from God and not part of their natural state. This allows for certain occasions of inadvertance,

such as, for example, the time that the Prophet neglected to say "*in shâ' Allâh*." The doctrine is also invoked by some scholars in association with İJMÂ' (consensus), holding that the totality of the Muslim community cannot agree on error.

## Ismâ'îl

The prophet Ishmael, the son of İBRÂHÎM by HÂJAR. He is mentioned in the QUR'ÂN as a prophet and a messenger, who helps his father build the KA'BAH and establishes monotheistic worship in MECCA. Popular legends develop the themes of the Qur'ân and tell that, when he was young, İbrâhîm, responding to divine command, escorted him from the family and took him with his mother, Hâjar, into the desert, where they wandered until they came to Mecca. There, by a miracle, he found the water of the well of ZAMZAM and was saved. We are told that he married, but not well, and was visited by İbrâhîm, who advised him to get another, more pious wife. He is said by most commentators to be the ancestor of the Arabs in the Abraham line and the intended sacrifice commanded by God, although this doctrine did not take hold until the polemics of the second Islamic century. We are also told that he was patient and instructive to his father as his father bound him for sacrifice. He is said to have comforted his father and helped keep him steadfast, so that İsmâ'îl becomes the model for proper piety and steadfastness in the face of adversity.

## Ismâ'îlî, or İsmâ'îliyyah

Those SHÎ'î who hold that the seventh IMÂM, İSMÂ'ÎL B. JA'FAR was the last of the line of *Imâms* before going into GHAYBAH, or occultation. From this, they are also called Seveners. They hold to esoteric (*bâtinî*) interpretations of the QUR'ÂN, as well as exoteric (*ẓâhirî*)

interpretations and are referred to also as the Bâṭiniyyah. The FÂṬIMID DYNASTY was ruled by members of this group and was responsible for patronizing many Ismâ'îlî Neoplatonic theologians and sending missionaries to many parts of the Islamic world. They are found all over the world with major communities in South Asia, East Africa, and the United States of America. (See also ÂGHÂ KHÂN, ASSASSINS.)

### **Ismâ'îl b. Ja'far** (died 145/762)

The eldest son of JA'FAR AŞ-ŞÂDIQ, the IMÂM and eponym of the ISMÂ'ÎLÎ SHÎ'Î.

### **isnâd** (Arabic: support)

The genealogic chain of authorities attached at the head of a ḤADÎTH to indicate the line of transmission from its source. Scholars use this chain to authenticate *ḥadîths*. The development of the science ('ILM) of *ḥadîth*, and the association of *isnâds* with the traditions has had a profound effect on Islamic historical consciousness and a sense of connection with each generation of Muslims back to the time of the Prophet. The use of the *isnâd* started in the pre-Islamic period, when traditions of the "battle days" of the Arabs were accompanied by a recitation of the noble genealogies from that event to the time of the listener. Early Muslims adopted this custom when reciting the major events in the life of the Prophet and the community ('UMMAH), and it soon became conventional to apply this to all traditions reported about the Prophet and the early Companions (ŞAHÂBAH). In order to determine the veracity of the individuals involved and whether or not they could have been connected with the other members of the chain, Muslim scholars developed an elaborate science of biographical dictionaries that are the major characteristic of Islamic historiography. (See also 'ILM AR-RIJÂL.)

### **al-isrâ'** (Arabic: night journey)

The night journey of MUḤAMMAD from MECCA to the MASJID AL-AQŞÂ, usually identified with AL-QUDS (Jerusalem), on the back of AL-BURÂQ, depicted in Islamic paintings as a winged horse with a human head. From the location of the Masjid al-Aqşâ, it is believed that Muḥammad made an ascent (MI'RÂJ) and a tour of heaven. Reports of his journey caused some consternation among the faithful, and provoked ridicule from Muḥammad's enemies. Countering this, Muḥammad was able to describe the location of some lost animals and predict the arrival of a caravan that he saw while on the journey. Early traditions reflect an ambivalence about whether this was a physical or spiritual journey, but in the popular stories about Muḥammad it was a miraculous story of great appeal. ŞUFÎS see in this story the possibility of both a heavenly ascent and the beatific vision of God. (See also AL-ḤARAM AŞ-ŞARÎF; JIBRÎL.)

### **Isrâfîl**

The archangel who is assigned the task of blowing the trumpet to signal the YAWM AD-DÎN. He is not mentioned in the QUR'ÂN, but Islamic extra-Qur'ânic legend contains many stories about him. He is a huge angel, with his feet under the lowest level of the earth. His head reaches up to the throne of God. He has four wings and is covered with hair and tongues, which indicate his main function of reading out divine decrees to the rest of the archangels. He is said to have been MUḤAMMAD's guide into prophecy before JIBRÎL brought the Qur'ân. He is also said to have met DHÛ-L-QARNAYN when he traveled to the land of darkness. His trumpet will not only signal the beginning of the *yawm ad-dîn*, but will also have the power of raising the dead and refreshing those in Paradise.

## isrâ'iliyyât

The term designating the Jewish, and sometimes Christian, stories about biblical figures and motifs that were incorporated into early Islamic commentaries on the QUR'ÂN and in the SÎRAH. After the second Islamic century, collecting and elaborating this material fell out of favor, but by that time, it had become an important component of TAFSÎR. In the first Islamic century, many stories, legends, and literary traditions were used by commentators on the Qur'ân, polemicists, and popular preachers (*qâṣṣ*) to explain and advocate for Islam. Much of this material came from Jewish and Christian sources through the medium of converted Jews and Christians in the Arabian Peninsula. A number of famous transmitters are associated with the transmission of this material, including KA'B AL-AḤBÂR and Wabḥ b. Munabbih. IBN ISḤÂQ incorporated some of their traditions in his famous biography of the Prophet, *Sîrat rasûl Allâh*, but even more was uncritically used by popular preachers. Booksellers in the major metropolitan centers enjoyed a brisk business translating and selling material they claimed to be the seventy scriptures revealed in the seventy languages of humankind. By the middle of the second Islamic century, interest in *isrâ'iliyyât* had diminished, and Muslims made greater use of Islamic and Arabic materials to explain the Qur'ân. This corresponded to the time that Jewish and Christian communities were settling into their respective roles in the developing Islamic empire. *Isrâ'iliyyât* literature has had a major impact on Islamic literature in two ways. Much of the content for *tafsîr* on the prophets and biblical figures comes from this source. Additionally, the literary patterns of *tafsîr* have been influenced by the patterns of commentary on scripture found among Jews and Christians.

## Istanbul

The capital of the OTTOMAN EMPIRE from its capture in 857/1453 to the end of the empire in 1342/1923. The name of the city, which had been Constantinople, was a Turkish derivative from the Greek, *'es tēn polis*, "This is the city," which reflects the popular name used by the Greek inhabitants. Muslims also called the city Islâm-bol, meaning "the place where Islam is abundant." When the Turks captured the city, they transformed a number of churches into mosques, the most famous of which was the AYA SOFYA, the Church of Holy Wisdom, which became the central mosque of the city. Under the Ottomans, the city grew in size and changed into a more characteristically Middle Eastern city. Craft guilds and workers were clustered by trades around market areas, and central markets were distributed throughout the city for ease of control and tax collection. Many of the resulting neighborhoods and their mosques were established by WAQFS that assured their continued upkeep. In addition to shops and lodging for resident merchants, provisions were made for foreign merchants in shops called *khâns*. These, too, were clustered in groups, often according to either the type of goods or the nationality of the merchants. The Ottomans improved the harbor for both commercial and military use, and the city became one of the major world cities. The city became even more internationalized after the influx of refugees from Spain after 1492, and after the expansion of the empire into the Mediterranean in the next century. Istanbul lost its role as the seat of government with the development of the Republic of TURKEY under Mustafa Kemal ATATÜRK in 1923, and also lost its central position as one of the world's centers for Islamic learning. It has retained its role as the chief city of Turkey, and, in recent years, has seen a

resurgence of Islamic institutions, which were diminished during the initial periods of secularization under the republic.

### **istinjâ'** (Arabic: escape)

The purification that a believing Muslim must do after fulfilling natural needs. This must be done immediately. Failure to do so places the person in a state of ritual impurity that would render invalid any prayer (ṢALÂT), recitation of the QUR'ÂN, or other action that requires ritual purity. (See also GHUSL; JANÂBAH; WUḌŪ'.)

### **istishhâq** (Arabic: sniff)

The recommended practice of inhaling water into the nostrils during the performance of the ritual cleansing, WUḌŪ' and GHUSL.

### **istisqâ'** (Arabic: seek water)

The communal prayer for rain. Although the practice is attested in the pre-Islamic period, it is because of the actions of the Prophet that the modern-day custom continues. It is reported that MUḤAMMAD led the community in asking for rain by standing atop a MINBAR (pulpit) erected for him, raising his arms, and turning his cloak inside out. In popular practice, the petitioners turn their clothes inside out, make babies cry, and, if it is at the site of a WALÎ, invoke the name of the saint as well as ALLÂH. Sometimes objects are cast into a body of water. Among the theologians, none of the folkloric practices are condoned, and only prayers to Allâh, sometimes coupled with repentance and the reading of passages from the QUR'ÂN that have to do with God's withholding rain, are allowed.

### **Ithnâ 'Ashariyyah Shî'i**

The Twelver Shî'i, so-called because of their belief in a line of twelve IMÂMS in the line from MUḤAMMAD. The twelfth

*Imâm*, MUḤAMMAD AL-QÂ'IM, disappeared, or went into GHAYBAH, in 329/940, and Twelver Shî'is wait his return. The Twelvers are the majority group among the Shî'i, living in Iran, Iraq, and Lebanon. Ithnâ 'Ashariyyah Shî'i share with all Shî'i the view that rightful rule of the Islamic community ('UMMAH), was passed by Muḥammad to 'ALÎ B. ABÎ TÂLIB and a line of IMÂMS who were his heirs. They are:

1. 'Alî b. Abî Tâlib (died 41/661)
2. al-Ḥasan b. 'Alî (died 49/669)
3. al-Ḥusayn b. 'Alî (died 61/680)
4. 'Alî b. al-Ḥusayn Zayn al-'Âbidîn (died 95/714)
5. Muḥammad al-Bâqir (died 126/743)
6. Ja'far aṣ-Ṣâdiq (died 148/765)
7. Mûsâ al-Kâzim (died 183/799)
8. 'Alî ar-Riḍâ (died 203/818)
9. Muḥammad Jawâd at-Taḳî (died 220/835)
10. 'Alî an-Naḳî (died 254/868)
11. al-Ḥasan al-'Askarî (died 260/874)
12. Muḥammad al-Qâ'im (entered *ghaybah* 260/874).

During the period in which the *Imâms* were living in the world, they functioned as both temporal and religious leaders with a divine mandate. Their position as *Imâms* authorized them to interpret scripture and to make pronouncements about the conduct of the community. For this reason, their sayings and actions were collected in a manner similar to the way the SUNNÎ collected the sayings of the Prophet and the companions (ṢAḤÂBAH). In addition to these collections of HADÎTHS, two works, the NAHJ AL-BALÂGHAH (The way of eloquence), a collection of sayings, letters, and sermons attributed to 'Alî b. Abî Tâlib, and the *Ṣaḥîfah sajjâdiyyah* (Page of prostration), attributed to 'Alî b. al-Ḥusayn Zayn al-'Âbidîn, complement the traditions and the QUR'ÂN. While the Shî'i reject for the most part the *ḥadîths* of the Sunnî, their use of Shî'i *ḥadîths* looks in both form and content like their Sunnî

counterpart, and there have been periods in Islamic history in which legal scholars have studied in each group's schools of law. With the major *ghaybah* of Muḥammad al-Qâ'im, the community began to collect and compile their literary collections and construct their institutions of 'ULAMĀ' to deal with the absence of their leader as a present, accessible source for law and interpretation. It has been the post-*ghaybah* period that has seen the development of the great theological works. The Ithnâ 'Ashariyyah Shī'ī practices are similar to those of the Sunnī, and do not differ from them any more than the several Sunnī groups differ among themselves. They do place emphasis on visiting and venerating of the tombs of the *Imâms* and *WALĪs*. For many Shī'ī, the expectation of the coming of the *Imâm* in *ghaybah* is linked with the *eschaton*, *YAWM AD-DĪN*, in the same way that the Sunnī expect the *MAHDĪ*.

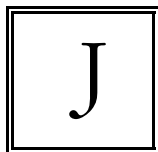
### **i'tikâf** (Arabic: devote oneself fully)

The practice of secluding oneself in a mosque, fasting, reciting the *QUR'ÂN*, and engaging in prayer (*ṢALĀT*). This is

usually done for a fixed number of days in response to a vow. The person who undertakes *i'tikâf* must not leave the mosque, except to perform necessary acts of nature and to perform necessary *ABLUTIONS* to maintain ritual purity. As in all such vows, the individual is restricted in the fasting to those periods of time in which the body will not be harmed, for all the schools of law, (*MADHHABS*) regard such over-fasting as a grave sin.

### **'Izrâ'îl**

The angel identified with the angel of death, *malak al-mawt*. He is said to be so large that if all the water on earth were poured on his head, none would reach earth. He has four thousand wings, and his body is covered with eyes and tongues, the number of which corresponds to the number of those alive on the earth, both humans and *JINN*. He is a pitiless angel, which is the reason God appointed him the angel of death. He is said to carry a scroll containing the names of those who are about to die, but he is ignorant of who will die when, that matter being reserved to God.



**jabr** (Arabic: fate, predestination, compulsion)

This word was a technical theological term used in debates over free will and determinism.

## Jacob

See YA'QŪB.

## Ja'far aṣ-Ṣādiq (80/699–148/765)

The sixth SHĪ'Ī IMÂM, he was recognized by both the ISMÂ'ĪLÎ (Seveners) and the ITHNÂ 'ASHARIYYAH (Twelvers). He was a noted transmitter of ḤADĪTHS, pious and learned. It is said that the 'ABBÂSIDS offered him the position of caliph (KHALĪFAH), which he refused. After his death, the SHĪ'Ī split over the succession of the imâmate. He held a unique position as the first of the *Imâms* recognized for his leadership by the SUNNÎ as well as the two branches of the SHĪ'Ī, the ISMÂ'ĪLÎ and the Ithnâ 'Asharî. When he died in 148/765, there were rumors that he had been poisoned by the caliph al-Manṣûr, and was buried in MADĪNAH. His tomb was the object of pious veneration and pilgrimage until it was destroyed by the Wahhâbîs. His death provoked a crisis of succession. He had designated his son, Ismâ'îl as his heir, but he predeceased his father. There were those who said that Ismâ'îl was not dead but in GHAYBAH, and these formed

the nucleus of those who would become the Ismâ'iliyyah SHĪ'Ī. Others accepted 'Abd Allâh, Ismâ'îl's brother, but he too died within a few weeks. For the majority of SHĪ'Ī, the imâmate passed to Mûsâ, whose mother, Ḥamîdah, was a slave. Those who regarded Mûsâ AL-KÂẒIM as the *Imâm* became the Ithnâ 'Asharî. Some Muslims held that Ja'far himself did not die, but went into *ghaybah*. These are called the Nâwû-siyyah. Ja'far is credited with being one of the greatest *Imâms*. He is said to have written on magic, alchemy, divination, and to have been a master ṢŪFÎ.

**jafr** (Arabic: divination through letters)

The SHĪ'Ī believe that the IMÂMS inherited through FÂṬIMAH the power to foretell the future of individuals and nations. One esoteric tradition narrates that when MUḤAMMAD was dying, he told 'ALÎ to wash his body and then clothe him and sit him up. When 'Alî did so, the Prophet told him all that would happen from that time to the YAWM AD-DĪN. 'Alî passed this information on to his sons, who, in turn passed it on to the line of *Imâms*. Many esoteric traditions became associated with this concept, such as the interpretation of texts (including the QUR'ÂN) by means of number letter substitution in the manner of the late ancient Neopythagoreans.

Both the body of literature and particular books attributed to JA'FAR AŞ-ŞÂDIQ and to 'Alî were titled *jafr*.

### jâgîr (Hindi: grant of land)

A grant of land given in India to those who had rendered government service. The holders were exempt from taxation on the land and were regarded as DHIMMÎ. Many of the land holders were Hindu and continued polytheistic worship even while holding dhimmî status. (See also IQTÂ'.)

### jahannam (Arabic from Hebrew: Gehenna)

This word, mentioned frequently in the QUR'ÂN, is used either for Hell generally or for one of the seven ranks of Hell. It is a synonym of AN-NÂR, the fire, and is often used interchangeably with the range of the words for Hell. At other times, commentators regard *jahannam* as a particular location in Hell with particular punishments. In those traditions, it is one of the upper areas of Hell designated for Muslims who have committed grave sins for which they have not repented, but, according to some commentators, the possibility exists for some inhabitants to repent and move to Heaven.

### jâhiliyyah (Arabic: ignorance)

This word refers to the period before the rise of Islam in Arabia. It can also mean the period before the coming of Islam to various specific localities. It is derived from an Arabic root that means "ignorance," but it means more than just a lack of knowledge. It is generally contrasted with the word "Islam," so it means all the values that are the opposite of Islam. It is the antonym of both 'ILM, "knowledge," and HÎLM, "good behavior, kindness." These notions speak to one of the central characteristics of Islam, namely that

knowledge of God and the QUR'ÂN will have a transformative effect on the believer so that he will behave well. Morality comes from God and is known best by humans through the revelation of scripture and through the model of MUHAMMAD's behavior. Many Muslims have felt that the study of literature, art, music, rhetoric, etc. will make one 'adib, "polite and well-mannered," which has been the basis for Islamic support for education and the arts. In some modernist circles, the term *jâhiliyyah* refers to Western secularism.

### al-jahîm

One of the seven ranks of Hell.

### al-Jâhîẓ, Abû 'Uthmân 'Amr b. Baḥr (160/776–255/868)

A distinguished Mu'tazilî writer and advocate of the belletristic style of *adab*, his writings greatly influenced Arabic prose style. (See also MU'TAZILAH.)

### Jahm b. Şafwân (executed 128/746)

Early Mu'tazilî theologian who held that Hell and Paradise are not eternal, that the attributes of God are allegorical, that the QUR'ÂN is created, and that human actions are predetermined. A sect called the Jahmiyyah was named after him. (See also MU'TAZILAH.)

### Jâlût

The biblical Goliath, who attacked TÂLÛT (Saul). From the one Qur'anic story (in Q. 2:249–51), commentators attach a number of stories of the ISRÂ'ÎLIYYÂT variety. As an example, DÂ'ÛD, when he comes to kill Jâlût, gathers three stones, which represent the biblical patriarchs. These stones combine into one, and Jâlût is killed with the force of the patriarchs. Commentators also make Jâlût into a paradigm oppressor of the faithful, and the conflict

between the outnumbered Muslims and the Meccans at the battle of BADR is seen as a repetition of the conflict between Jâlût and the BANÛ ISRÂ'ÎL.

**jamâ'ah** (Arabic: group, community)

This term meaning "community" comes from post-Qur'anic usage as a synonym of 'UMMAH. It is connected to another word from this root, *Jum'ah*, "Friday," meaning the day on which the community gathers together for prayer (ṢALÂT).

**Jamâ'at-i Islâmî**

A fundamentalist revivalist party founded by Sayyid Abû al-A'la MAW-DÛDÎ in the early 1940s with the aim of transforming Pakistan into a theocratic Islamic state.

**al-Jamâ'at al-Islâmiyyah**

(Arabic: Islamic organizations)

A loose federation of Islamic groups in Egypt that operate through independent mosques and student groups with the general aim of promoting Islamic resurgence and revival.

**jamâ'at khânah, also  
jamatkhana**

A prayer-hall for ISMÂ'ÎLÎ SHÎ'Î.

**jâmi'** (Arabic: general)

A *masjid jâmi'* is the term for a central mosque where Friday prayers are said and a sermon delivered. (See also MAS-JID.)

**al-Jâmi' as-Sayfiyyah**

The principal educational institution of the Dâ'udî BOHRA ISMÂ'ÎLÎ, founded in 1814 in Surat, India.

**al-Jamrah** (Arabic: pebble)

Three locations in the valley of Mînâ, which are visited by pilgrims on the HAJJ

for the lapidation or stoning of IBLÎS (the devil). This action is in emulation of IBRÂHÎM, ISMÂ'ÎL, and HÂJAR, each of whom was tempted by the devil, as well as the actions of MUḤAMMAD in the "Farewell Pilgrimage." It is a mandatory part of the pilgrimage.

**janâbah** (Arabic: major ritual impurity)

A major ritual impurity, such as contact with blood and other bodily fluids, that renders one unfit for prayer. Such an impurity can be removed by a major ritual ABLUTION. While in this state, the Muslim cannot engage in prayer (ṢALÂT), circumambulate the KA'BAH, or recite the QUR'ÂN, beyond uttering phrases of the scripture to ward off evil. (See also GHUSL.)

**janâzah** (Arabic: bier)

The corpse, the bier on which the corpse is placed, or the funeral procession. (See also FUNERARY RITES.)

**Janissaries** (Turkish *yeniçeri*: new troops)

Muslim slave troops in the Ottoman army. They were recruited from among Balkan Christians, converted to Islam, given a thorough education, and placed in high rank in Ottoman military society.

**al-jannah** (Arabic: garden)

This is a common Qur'anic name for Paradise (*firdaws*), the place of reward for the deceased Muslim faithful. The QUR'ÂN describes many of the wonders of AL-JANNAH, including the food, drink, and companionship that the faithful will enjoy. The HADÎTHS elaborate on the rich Qur'anic details. It is located under the throne of God in heaven, and is different from the garden out of which God expelled ADAM. There are different levels of the garden, each

with different rewards for specific actions. In this, *al-jannah* parallels the levels and specificity of Hell, where the punishments are different for different transgressions. Different Muslim groups have debated whether or not the Qur'ānic verses should be interpreted literally or allegorically, and there is no single, authoritative teaching on this that is common to all Muslims. That said, belief in reward and punishment for actions is fundamental to being a Muslim.

**al-jarḥ wa-t-ta'dīl** (Arabic: the disparaged and the trustworthy)

A genre of ḤADĪTH criticism that analyzes the ISNĀDS and the biographies of the transmitters to determine the degree of acceptability of the *ḥadīth*. With the proliferation of traditions and reports about the Prophet and the early Companions (ṢAḤĀBAH), questions arose about the authenticity of the transmission of *ḥadīths*. This was particularly so in the face of contradictory and obviously anachronistic traditions. In addition to the content of the traditions, commentators began to evaluate the *isnāds*, or chains of authentication, to determine whether the transmitters were trustworthy and would have been in a position to transmit the *ḥadīth*. A large body of biographical dictionaries and encyclopedias arose that became the hallmark of Islamic historiography. These dictionaries tried to determine the exact name, dates of birth and death, and location of each individual who figured in the chains of transmission. Additionally, they tried to determine whether the individual was a good Muslim, was truthful and reliable, had a history of sound transmission of traditions, and was of generally good character. Contradictory reports arose about some individuals, resulting in complexities that the genre of *al-jarḥ wa-t-ta'dīl* attempted to solve.

**jarīmah, also jurm** (Arabic: crime, offense, sin)

In many modern Muslim countries, this word has come to be used as the ordinary word for crime. This includes both secular crimes and those traditionally punishable under Islamic law (SHARĪ'AH). (See also ḤADD.)

**jāsûs** (Arabic: spy)

The QUR'ÂN (Q 49:12) says that believers should not spy on one another and should avoid suspicion. Islamic law does not, however, forbid espionage on an enemy.

**jâwî**

This is the name for Muslims from Southeast Asia, originally derived from the name for the Javanese peoples. It is also the name in Indonesia and Malaysia for the Arabic script when used to write one of the languages of the area.

**Jerusalem**

See AL-QUDS.

**Jesus** (Arabic 'Īsâ)

A prophet mentioned prominently in the QUR'ÂN. Muslims regard Jesus as human, the son of MARYAM, and as having performed miracles. The Qur'ân and Muslim literature strongly deny that Jesus is the son of God. Some extra-Qur'ānic stories also hold that he was without sin. His prophetic book is called the INJĪL (Gospel) in Arabic, and he will be one of the party of judgment at the *eschaton*. He is called AL-MASĪḤ, which is Arabic for "Messiah" but without the Judeo-Christian religious sense, NABĪ (prophet), RASŪL (messenger), and Ibn Maryam, the son of Mary. This last term for Jesus indicates one of the central views of him in Islam, indicating both his humanity and the importance of his mother. Before his birth, JIBRĪL

appeared to Maryam in the form of a perfect man and announced his birth to make her a sign, or ÂYAH, for humans and a mercy from God. When Jesus was born, he spoke from the cradle to those who were scandalized by Maryam bearing a child, telling them that he was a servant of ALLÂH and a prophet (*nabî*). As a youth, he made clay birds and breathed life into them. During his mission, he cured a blind man, a leper, and raised a man from the dead, all with the permission of and direct intervention from God. He caused a table already prepared to descend from heaven for his disciples. On the basis of Q. 61:6, Muslim commentators see Jesus as predicting the coming of MUHAMMAD after him. According to the Qur'ân, the real Jesus was neither killed nor crucified, only a likeness of him. The TAFSÎR traditions expand on the Qur'ânic statements and make Jesus a prominent member of the entourage of the YAWM AD-DÎN. He will, according to some of these traditions, appear in AL-QUDS dressed in white with his head anointed with oil. He will kill AD-DAJÛL, the "Antichrist," and then pray the dawn prayer with the *Imâm*. He will break all the crosses, kill all the pigs, and slay all those who do not believe in him and Islam. There will then be one religion, Islam, and peace will prevail. In the wake of Muslim-Christian polemic and dialogue, Muslim tradition has strengthened the view that makes Jesus more like Muḥammad. Also, the role of Maryam is emphasized, particularly in the face of Protestant missionaries, whose lack of veneration of Maryam made them, in the eyes of some Muslims, deficient Christians. In spite of the miraculous nature of the life of Jesus, for Muslims he was a man, a prophet, and called humans to Islam.

## Jews

See AL-YAHÛD.

## Jibrîl, also Jibrâ'îl

The archangel Gabriel. He is the greatest of all the angels in Islamic cosmology. He brought the QUR'ÂN to MUHAMMAD, showed IBRÂHÎM and ISMÂ'ÎL how to build the KA'BAH and NUḤ how to build the ark. He protected Ibrâhîm from the fire of Namrûd and the Children of Israel from the armies of FIR'AWN. Throughout Muḥammad's prophetic career, Jibrîl was at his side, bringing him revelations from ALLÂH, warning him of plots against him, and heading a band of thousands of angels at the battle of BADR. According to tradition, he appeared only twice to Muḥammad in the form in which he was created rather than as a more ordinary person. Jewish and Christian tales about Jibrîl found their way into the ISRÂ'ÎLIYYÂT literature, adding details to the Qur'ânic accounts. He is depicted as huge, with his feet astride the horizon, covered with six hundred pairs of wings. He appeared on horseback at the time that MÛSÂ split the Red Sea, and it was his footprints that AS-SÂMIRÎ picked up and threw into the gold that helped create the Calf of Gold that the Children of Israel worshiped. He and MÎKÂ'ÎL are the two angels that opened the young Muḥammad's breast and washed his heart, and he was the one who escorted Muḥammad to heaven. All believers will encounter him on the YAWM AD-DÎN, as part of Allâh's judging entourage.

## jihâd (Arabic: striving)

This word is often mistranslated as "holy war." For classical commentators, *jihâd* is divided into greater *jihâd* and lesser *jihâd*. The greater striving is the struggle against sin within the individual and the quest for a perfect spiritual life. It is regarded as the harder of the two and the one with the greater rewards. The lesser striving includes missionary activity and active armed conflict with evil. In the latter sense, some groups,

such as certain of the KHAWÂRIJ and some modern activists, regard the armed struggle as an essential feature of faith, with the aim of creating Islamic states wherever possible. During the period of the Crusades, Muslim jurists developed detailed codes of Islamic warfare based on earlier thinking, which limited the barbarity and harmful effects on non-combatants. In the modern period, some Muslim thinkers have argued that it is the duty of every Muslim to wage armed struggle against those states that are not Islamic, and even against those traditionally Muslim states that have not fully implemented the SHARÎ'AH. This has given rise to a number of *jihâd* organizations that utilize the Islamic concept to promote support for primarily political, post-colonial liberationist and nationalist movements.

**al-Jîlânî, 'Abd al-Qâdir** (470/1077–561/1166)

Eponym of the QÂDIRIYYAH ṬARÎQAḤ, he was a HANBALÎ ascetic with a reputation for great piety. What is known of his life is mostly legendary and hagiographic, with wondrous tales of his calling an assembly of all the saints (WALÎs), as well as MUḤAMMAD. His tomb in BAGHDÂD is a pilgrimage site.

**jinn** (Arabic)

Intelligent creatures made of fire, often invisible, they are like humans in their capacity to receive God's word and be saved, since the QUR'ÂN mentions that it was sent to both humans and JINN (Q. 72:1ff.). In the Qur'ân, IBLÎs is said to be a *jinn*, but he is also said to be an angel. This has caused considerable trouble to the commentators, and many theories have developed about the relationship between *jinn* and angels. It is generally held, however, that one of the main differences is that *jinn*, like humans, are capable of both sin and

salvation and that the Qur'ân and MUḤAMMAD's mission was to both groups. There is an immense folkloric literature about the *jinn*. They helped SULAYMÂN with his activities, as they were able to take various shapes and carry out heavy work almost instantly. The "genie" of the lamp in Western versions of the *Thousand and One Nights* is a folkloric version of the *jinn*. They are believed to sit on the walls around heaven, trying to listen in on God's councils with the angels, and shooting stars are caused by the angels throwing things at them to drive them away. *Jinn* can appear as animals – a black cat, a dog, a fox – or as humans, either ordinary or grotesque. They can be helpful or harmful to humans, depending on whether or not they are of an evil nature or have been annoyed by humans. Pious behavior on the part of humans is the best defense against them.

**Jinnah (Jinâḥ), Muḥammad 'Alî** (1293/1876–1367/1948)

British-trained Indian lawyer who became president of the MUSLIM LEAGUE that promoted the foundation of the independent Muslim state of PAKISTAN. He became the first president of the country's constituent assembly. He was born in Karachi and educated there and in Bombay before he was sent to England for his legal training. He adopted English customs in dress and speech, speaking English rather than URDU. He returned to India in 1896 and worked as a lawyer in Bombay. He became a member of the Indian National Congress as the representative of the Muslims of Bombay. While a member of the Congress, he joined the Muslim League, but resigned from the Congress in 1919 over issues of Muslim repression by the police. He was also disaffected from many of his fellow Muslims, who were supporters of the